# The Churchman.

VOLUME XVII. No. 17.
THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. —15.
WHOLE NUMBER, 849.
PUBLISHED FOR THE PROPRIETORS.
NEW-YORK, SATURDAY, JUNE 26, 1847.
AT No. 12 JOHN STREET.

For the Churchman.

## FOURTH SUNDAY AFTER TRINITY.

The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.—*Epistle for the Day.*

"Ye shall have tribulation
While in the world ye toil;
Throughout your earth-probation
Be girt by earth's turmoil.
But I have overcome the world,
And for your shelter have unfurled
My Triumph-Banner, that ye may
Beneath its folds maintain alway."

When Jesus breathed farewell
In His Apostles' ear,
Of such the tones that fell
Their saddened hearts to cheer;
And memory could well impress
The warning fraught with blessedness,
As they recalled the scorn and strife
That marked His painful, care-worn life.

Then when the Spirit's Might
Upon their spirits prest,
And in prophetic Light
They saw His Day of Rest;
The vision of that world of bliss
Remained 'mid all the woes of this,
To nerve their hearts and onward lead
To noble thought and nobler deed.

So every after-year,
Though sad their way and dim,
They chanted everywhere
The Master's comfort-hymn.
"Though all there be of suffering,
Around the present-time should cling;
'Tis nought to that rich glory-beam
That shall hereafter o'er us stream."

And then with glowing pen
Dipped in immortal spring,
They traced for toiling men
The hopes of suffering.
And stamped upon the Holy Page,
For broken hearts in every age,
That clouds which threaten to destroy,
Are but the curtains hiding joy.

And ever week by week,
Yea, twice each passing day,
The Holy Church doth speak
The burthen of that lay.
Repeating for their comfort's sake,
Who here of sorrow's cup partake,
"Through tribulation it is given,
To enter in the rest of Heaven."

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From the Irish Ecclesiastical Journal.

## THE PAPAL CLAIM

### *To Patronage of all Ecclesiastical Preferment throughout the World.*[*]

The claim of Roman supremacy, in its historical origin, is more closely connected with the history of ecclesiastical benefices and patronage than is commonly supposed; it had its origin very much in the attempt too successfully made by the Court of Rome to usurp to itself the absolute and irresponsible patronage of all ecclesiastical benefices, as the inalienable right of the see of St. Peter, the divine prerogative of the one and only Vicar of Christ on earth.

To establish this right of universal Church patronage, the doctrine of a sovereign and absolute supremacy of divine institution was essential: and to all who admitted that doctrine resistance was impossible. Thus the ancient episcopacy of the Church was sacrificed to papal cupidity; and the rights of crowns and nations,—nay, the most sacred vital interests of religion, the salvation of souls,—were swept away, to make room for this monstrous exercise of unrestrained ambition.

At the present time, when there are many in England who are not indisposed to a revival of some at least of the papal claims, it may not be unseasonable to bring together a few of the historical facts of the case; which are sufficient, I think, to prove the assertion that the claim of an universal supremacy is in reality founded upon no better basis than the love of power and the most sordid ambition,—in one word—on Money.

The study of the canon law has been, unhappily, too much neglected in our universities. Without some knowledge of it, it is impossible to understand fully the controversy between the Churches of England and Rome, which rests altogether, in its origin, on a question of disputed jurisdiction. In particular, the claim set up by the Roman patriarch, in right of his see, to the absolute patronage of all ecclesiastical benefices throughout the world,—a claim which is the necessary consequence of the ultramontane doctrine of the papal supremacy,—rests altogether on the Canon Law, which was in a great measure created for its support; and therefore it will be necessary, in tracing the history of this claim, to explain very briefly some legal terms, which, however, are very easy and intelligible.

The word *expectative*, which I shall have frequent occasion to use, must be first explained.

It signifies the right granted to an ecclesiastic to be presented to a benefice, either actually vacant, or about to become vacant.

The most unobjectionable species of such rights is what is called the *expectative of graduates*. The University of Paris at a very early period, and afterwards most other universities, obtained this privilege, by which the bishops were restrained from appointing to certain benefices, any clerks who were not graduates of the University. This was, in many respects, a useful restraint upon the patrons of such livings; it tended to the encouragement of learning, and held out a fair and reasonable reward for those who had received a liberal education.

It is also to be observed, that this species of expectative did not compel the patron to appoint any one particular individual; he was free to choose amongst all who possessed the necessary qualification of a degree in the University.

But a much more mischievous species of expectative had its origin at an earlier period. Pilgrimages to Rome, to visit the tombs of the Apostles St. Peter and St. Paul, were customary in very early times, and were a fertile source of superstition. They were profitable, however, to the papal treasury, and therefore received every encouragement from the successor of St. Peter. In the twelfth and thirteenth centuries these pilgrimages were at their highest point of popularity, and were often undertaken by needy ecclesiastics, who were induced to embark in them, less from motives of piety than from the chances they afforded of making their fortune. Be this, however, as it may, it is certain that many such found means, when at Rome, to obtain from the Pope letters of recommendation to their own bishops at home. In the early period of which I speak (for in the eleventh and twelfth centuries the papal claims were but an infant Hercules) these letters were modestly worded. They mentioned the piety, devotion, and poverty of the bearer, and recommended him on these grounds to his bishop as a deserving person, whom the Pope desired to see provided with some sufficient ecclesiastical preferment. The bishops, out of respect for so high a recommendation, not perceiving the dangerous precedent they were creating against themselves, generally acceded to the request of the Pope, and granted to the bearer of the letter one of the first benefices that fell vacant after their receipt of it.

It is very probable that, at first, the bearers of such letters were not undeserving of the favor solicited, and that the Court of Rome did not, any more than the bishops, perceive at once all the consequences of such a system. However, they were neither of them very long in the dark. The success of the first letters of this kind soon brought into the market claimants of a more questionable character. Multitudes of needy ecclesiastics hurried to Rome, and returned with letters of recommendation which they had the art or the interest to procure from "the Court," as it was then called. The bishops and other ordinaries soon began to groan under what had now become an intolerable grievance, and some were so bold as to turn a deaf ear to the request of these letters. The candidate for preferment, of course, raised a great cry at this contempt for the Holy See. The bishops who had rejected his claim were represented as guilty of criminal disobedience, and accusations of heresy were set afloat. The flatterers of the Pope, and the numerous officials of the Court, who were interested in the fees charged upon such letters, represented the usage, which was then in its infancy, as an ancient prerogative of the Roman see. It became the duty of the Pontiff to assert his rights. The form of the letters was, therefore, changed. For prayers and requests the Pope now substituted commands; and, instead of letters recommendatory, the candidates for preferment were now furnished with rescripts, which were termed *mandates apostolical*, and the bearers of them *mandatories* (mandatarii).

The right of granting such mandates having once been assumed on the one hand, and conceded on the other, innumerable questions and difficulties arose; and, in fact, a new branch of Canon Law sprang up. It was necessary to settle the number of such letters; to fix the order of preference when many such were simultaneously addressed to the same bishop; in short, to resolve a multitude of knotty points, some of which I shall have occasion to speak of presently.

First, however, it is necessary to explain, that the idea of a *mandate* led to many other great and grievous assumptions of irresponsible power on the part of the Court of Rome. There soon grew up mandates of different sorts. Sometimes the mandate enjoined the collator to whom it was addressed, to provide the bearer with a certain benefice then actually vacant, which it named. Other mandates merely required that the bearer should have the first preferment that fell vacant. This latter class of mandates was called mandates *ad vacatura*, to distinguish them from the first; they were called *expectatives*, or *expectative graces* (*gratiæ expectativæ*) because the bearer of them was to wait for the first vacancy, or, in the technical language that grew up, he was granted by the mandate the *expectative* of the first vacant benefice.

Thus also the bearer of this latter class of mandate was commonly called an *expectant*, to distinguish him from the former; whilst the others were called mandates *de providendo*, or provisions, and their bearers *provisors*. This term is familiar to every reader of English history, from the many attempts of our kings and Parliaments to check this monstrous abuse. The earliest Act on our Statute Book against provisors of the Court of Rome is almost two centuries before the Reformation, (25 Edw. III. st. 5, c. 22,) A. D. 1350.

We may now proceed to trace the history of these rescripts somewhat more at length, and to adduce the proofs of what has been already said as to their mischievous character and consequences.

It is not easy to fix the exact date of these usurpations. But it is remarkable that the celebrated Decretum, which forms the first part of the Canon Law, and which was compiled for the express purpose of establishing the Papal supremacy, contains no mention whatever of mandates, either provisionary or expectative. The Decretum was published by Gratian, a monk of Bologna, in the year 1158; and, therefore, we must conclude that the right of granting such mandates was not then so much as claimed by the Roman Pontiffs.

The most ancient rescript of this kind, now on record, is a letter of recommendation, not a mandate, written about the same time by Pope Adrian IV., in favor of Hugues, or Hugo, Chancellor of France. It is addressed to the Bishop of Paris, and prays that this Hugo may be presented to some prebend or dignity in the Cathedral of Notre Dame. It sets forth the merit of the Chancellor, his devotion and fidelity to the Church, as the ground of this recommendation, and concludes in these words:

"Inde est quod illum fraternitati tuæ duximus plurimum commendandum, rogantes attentius quatenus pro beati Petri et nostrarum reverentia literarum, primum personatum vel honorem, qui in tua vacabit ecclesia ei concedas; ut et ipse nostras sibi *preces* sentiat fructuosas, et nos de nostrarum precum admissione gratiarum tibi exsolvere debeamus actiones."

Here, it will be observed, the Pope prays for a favor, and promises his thanks and gratitude, should the favor be conceded. Adrian IV. was obviously ignorant that he was himself, according to the doctrine of his successors, the real patron and absolute master of all ecclesiastical benefices, and that the Bishop of Paris, whom he thus humbly solicits in favor of the Chancellor, had, in reality, no right or power to confer a benefice, except by permission of the sovereign Pontiff. In short, the true doctrine on this subject was not then fully *developed*.

But the development was not far distant; for the Provostship of the Cathedral of Paris, which was in the gift of the Chapter, soon after falling vacant, the same Adrian IV. wrote thus to them in favor of the same Lord Chancellor Hugo:

"Præcipiendo universitati vestræ per apostolica scripta *mandamus*, et mandando præcipimus, quatenus præposituram, quæ in Parisiensi ecclesia, et domos, quæ in claustro ejusdem ecclesiæ dehinc primum vacaverint, ei concedatis."

This is the earliest specimen of a mandate *de providendo* which is on record. And it will be observed that the first letters recommendatory addressed to the bishop were of the nature of an expectative, although without the mandatory clause: but this second letter, addressed to the chapter, was a mandate or provision properly so called, *providing* the bearer with a benefice then actually vacant, which it named.

Alexander III., who succeeded Adrian IV. in 1159, found the precedent already made, and followed it without scruple. We have a great number of such mandates issued during his pontificate: one may be quoted as a specimen. It is addressed to the Abbot of St. Remi:

"Devotionem vestram per apostolica scripta rogantes, momentes et mandantes, quatenus eidem clerico, divini amoris intuitu, et pro reverentia beati Petri et nostra, in aliquo beneficio ecclesiastico sibi competenti, unde vitæ necessaria in vestra semper devotione possit honeste percipere, liberaliter providentes."

This was a proper mandate of the expectative kind, for the benefice is not named, nor is it even rendered imperative to promote the bearer of the letter to the *next* preferment that should fall vacant.

Pope Lucius III., who succeeded Alexander III. in 1189, made a new step in advance, and improved upon the system of his predecessors. Not content with mandates of the kind already quoted, he took steps to ensure their execution. The occasion which gave rise to this new encroachment on the rights of ordinaries was the following:—

During the pontificate of Alexander III., at the intercession of Stephen, then Abbot of St. Genevieve, afterwards Bishop of Tournai, a sub-deacon had obtained a papal mandate addressed to the Chapter of the Church of St. Aignan, at Orleans, to be provided with the next vacant benefice in their disposal. The chapter, or rather the bishop, had declined to obey the mandate. The Abbot Stephen had interest to procure from the new Pope Lucius, a second, and afterwards a third letter, addressed to the Bishop of Orleans. These had no better success than the former. The Abbot, therefore, wrote to the Pope in terms of high indignation, against the contempt thus shown for the papal authority, and prayed that the contumacious bishop and chapter might at length feel the full weight of the papal power. "Absit pater" (he says) "ut inanes sint preces vestræ, contemptibilis auctoritas, illusorium præceptum: et nunc demum tanta, si placet, virtute intonet super eos majestas vestra, ut qui blanditiis juvari non potuerunt, imperio discant vinci." He then suggests that the Pope should name a commissary on the spot to compel the Bishop of Orleans to execute the mandate. The Pope consented, and appointed the abbot himself his commissary, with power to declare null and void all collations to prebends made by the bishop, until the mandate was obeyed, and the abbot's *protege* provided for.

By another letter of the same abbot, we find that the same course was adopted soon after to compel the obedience of the Church of St. Cross at Orleans, to a similar papal mandate; the abbot being joined in commission with the Archbishop of Rheims to enforce its execution.

The precedent thus created by Pope Lucius III. was adopted and improved upon by his successors. Three different letters were henceforth ordinarily given to the candidates for ecclesiastical preferment, who were favored by the Holy See. The first were called letters *preceptory*, containing the grace or mandate; the second were called letters *monitory*, containing an injunction to the collator to comply with the mandate of the first; the third were called *executoriæ*, and were addressed to some other prelate or ecclesiastic, whom the Pope appointed his commissary to compel the execution of his mandate. By this last species of letters the Pope gave authority to his commissary, sometimes to confer himself on the mandatory the first vacant benefice, without regard to the real patron; sometimes to constrain the ordinary, by ecclesiastical censures, to confer the living on the bearer of the mandate.

It is only fair, however, to state distinctly, that if the rules laid down by the Popes who first began the practice of giving these mandates had been observed, the grievance they created would not have been so intolerable, nor would it have excited the complaints of all nations.

These rules were:—

First, to grant no graces except to clerks of the diocese in which the benefice conferred by the mandate was situated.

Secondly, to grant them only to such as had some claim to so great a favor, from their learning or piety, or their services to the Church.

Thirdly, to grant them only to those who, in addition to the foregoing qualifications, were poor, and unprovided with any benefice.

Alexander III. wrote to a prelate, and the letter now forms a portion of the Canon Law, that if the bearer of a mandate is already in possession of a benefice yielding him a sufficient means of subsistence, no regard is to be paid to the mandate, unless the fact of the mandatory being already beneficed is therein expressly mentioned. This last clause, no doubt, opened a wide door for evading the plain intention of this rule. The bare mention of the benefice in the mandate was sufficient to render its execution imperative on the bishop, however inconsistent the promotion of the mandatory might be with the spirit of the rule, or with the welfare of the Church. And this mode of evasion was extensively practised by the Court of Rome. Mandates were soon granted indiscriminately to clerks beneficed or unbeneficed, rich or poor, noble or ignoble, without distinction,—to all, in short, who could pay for them; and *omnia venalia Romæ* became a proverb.

Another regulation of the Canon Law, which arose out of the practice of mandates, and which we may, nevertheless, speak of with approbation, is that which compels a bishop to provide with a sufficient cure any clerk whom he or his predecessor may have ordained without a title.

This regulation, you will remember, still forms a part of our own ecclesiastical law, although we do not, of course, possess the same means of enforcing it, which the power of granting mandates supplied to the Court of Rome. The occasion on which it was enacted was the following:

The Bishop of Zamora had ordained a young man to the order of sub-deacon, without title, and died before he had provided him with any benefice or means of subsistence; the new bishop did not choose to recognize his claim, and the sub-deacon appealed to the Pope. The Pope named commissioners on the spot, to examine the complainant, and report whether he was sufficiently qualified for his sacred office; and commanded the bishop to provide for the young man, unless he should be found ignorant or otherwise unfit for promotion. To take away all just ground of complaint, the bishop was summoned to assist at the examination of the sub-deacon; and the Pope, on the examination terminating in favor of the complainant, commanded the bishop to provide him with a sufficient benefice, on pain of the severest ecclesiastical censures.

Here there is nothing to object to except the form of the mandate. Nothing can be more just than to restrict what were called *ordinationes vagæ*, and to compel bishops to provide with a sufficient maintenance, and regular clerical employment, all clerks whom they, or (as in this case) their predecessors, ordain without title. If this evil had been fully checked,—if the bishops had never ordained any without putting them into full employment,—the great abuses of mandates, reserves, and expectative graces, could never have existed. For it was the great multitude of unemployed clergy, ignorant, worldly, and greedy of gain, who had been ordained by the bishops, and then sent forth to seek their fortune on the world, to whom we owe the real existence of the great abuses alluded to. Their rapacity, ambition, and various artifices, had a field for full exercise at the Court of Rome, and they soon found means to procure mandates for such benefices as they knew to be, or expected to become, vacant. The bishops, therefore, in fact, had none but themselves and their own negligence to blame for this invasion of their rights and privileges.

We may judge of the height to which these great evils had reached from the remonstrance made by the English at the General Council of Lyons in 1245. "Your predecessors" (they say, addressing Pope Innocent IV., who presided at the Council,)—"Your predecessors, seeking to enrich Italians, of whom the number is immense, have given them cures of which they take no care; regarding neither the cure of souls, nor the government of monasteries, they exercise neither hospitality nor almsgiving; they think of nothing but pocketing the revenues and carrying them out of the kingdom, to the prejudice of our brethren and our relations, who ought to possess these benefices, and who could have served the cures themselves; whereas these foreigners take out of England annually more than 60,000 marks of silver, a sum which exceeds the revenues of the King himself."

Matthew Paris also tells us, in his history, that, in 1240, Pope Gregory IX. sent mandates to three English bishops to provide 300 Romans with the first 300 benefices that fell vacant, suspending these three bishops from the power of collating to any other benefices until this mandate had been fully obeyed.

Here we see not only how great the evil had become, when foreigners were thus poured like a deluge into a country with whose very language they were unacquainted, but also how far the Popes had by this time receded from their own rules, and from the law originally laid down, that no bishop should be required to accept more than one mandate at a time. The existence of this rule is evident from the Canon Law itself, for the mandates inserted by Gregory IX. in that portion of the Canon Law published by his authority, all contain this important clause: "Nisi de mandato nostro eadem ecclesia foret in alterius receptione gravata."—*De Rescriptis*, c. ii. 30, 38.

The English were the first nation of Europe to remonstrate against this monstrous injustice, and to enact laws for its restraint or correction: and the English Reformation may be truly said to have, in reality, begun with the strong sense of wrong which this usurped power of the Popes had excited. Nor were the remonstrances of the English altogether without effect; for Gregory IX., to appease the indignation of the English nobles, was obliged to declare that he did not intend his mandates to apply to such benefices as were in the patronage of secular lords; and by this concession he hoped to purchase the aid, or at least the connivance, of the barons, in his oppression of the bishops and other ecclesiastical patrons. [illegible] existat, ut beneficia, in regno Angliæ constituta, quæ ad præsentationem pertinent secularium patronorum, auctoritate sua cuiquam conferantur."

In consequence of this declaration, it was ruled in law, that all benefices in the patronage of laymen were not liable to mandates, expectative graces, reserves, or other similar claims founded on papal letters.

Another concession, made, not to England only, but to the whole Church, is due to Alexander IV., who succeeded Innocent IV. in 1254. It is this: that chapters shall not be bound to receive more than four mandates *de providendo*, or reserves, at the same time; and this was received by the Council of Cologne in 1260, *as a great boon*, a fact which of itself sufficiently proves to what an intolerable height the abuse had then reached.

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## EXTRACTS FROM SOUTHEY'S LIFE OF WESLEY.

(Harper's Edition.)

When Dr. Burton proposed Wesley as a proper person for the mission to Georgia, he was influenced by an opinion, that the more men were inured to a contempt of the conveniences and comforts of life, to serious thoughts and bodily austerities, the fitter they were for such an undertaking. He told him that the apostolical manner of preaching from house to house might be effectual, and turn many to righteousness. He reminded him (as if seeing upon what rock he was likely to be wrecked) of how great importance it was to distinguish with prudence "between what is essential and what is merely circumstantial to Christianity; between what is indispensable and what is variable; between what is of divine and what is of human authority;" and he warned him, that the people among whom he was going were "babes in the progress of their Christian life, to be fed with milk instead of strong meat." In one point Dr. Burton judged rightly: no man was more desirous of courting discomfort, or more able to endure privations and fatigue; in all other points never was man more thoroughly unfit for the service which he had undertaken. It seems at first to have been supposed that he would be engaged more as a missionary than as a chaplain, and he thought himself called to the conversion of the heathen. But when To-mo-chichi came to welcome the governor on his arrival, and was introduced to the intended teacher, it appeared that unforeseen obstacles had arisen. "I am glad you are come," said the chief, speaking through the female interpreter to Wesley: "when I was in England I desired that some one would speak the Great Word to me; and my nation then desired to hear it. But now we are all in confusion. Yet I am glad you are come. I will go up and speak to the wise men of our nation, and I hope they will hear. But we would not be made Christians as the Spaniards make Christians: we would be taught before we are baptised." Wesley made answer, "There is but One, He that sitteth in heaven, who is able to teach man wisdom. Though we are come so far, we know not whether He will please to teach you by us, or no. If He teaches you, you will learn wisdom; but we can do nothing." Had he been master of their language, like those excellent men, Elliot and Roger Williams, the manner of his speech indicates that he would have addressed them succesfully in their own style; but he never seems to have attempted the arduous task of acquiring it: and when an opportunity offered of going among the Choctaws, and Mr. Oglethorpe objected to it, because there was danger of being intercepted or killed by the French; and still more because of the inexpediency of leaving Savannah without a minister, the two brethren discussed these objections with the Moravians, and acceded to their opinion, that they ought not yet to go. In Georgia, indeed, as the Jesuits had found it in South America, the vicinity of a white settlement would have proved the most formidable obstacle to the conversion of the Indians. When Tomochichi was urged to listen to the doctrines of Christianity, he keenly replied, "Why, these are Christians at Savannah! these are Christians at Frederica!" Nor was it without good apparent reason that the poor savage exclaimed, "Christian much drunk! Christian beat men! Christian tell lies! Devil Christian! Me no Christian!"

Wesley, however, was well pleased at first with his situation: the place, he said, was pleasant beyond imagination; he was even persuaded that it was exceedingly healthful, and he wrote to his mother, saying, he should be heartily glad if any poor and religious men or women of Epworth or Wroote could come over to him; inviting them with a promise of land enough, and of provisions till they could live upon its produce. He was satisfied also, with his reception, and the effect which he produced. The people crowded to hear him; and when he beheld the deep attention with which they received the Word, and the seriousness that afterwards sat upon all their faces, he could scarcely refrain from anticipating a continuance of the impression, "in spite," he says, "of experience, and reason, and Scripture altogether." One of the ladies to whom he was introduced, on his first landing, assured him that he would see as well dressed a congregation on Sunday as most which he had seen in London. "I did so," he says; "and soon after took occasion to expound those Scriptures which relate to dress, and to press them freely upon my audience, in a plain and close application. All the time that I afterward ministered at Savannah, I saw neither gold in the Church, nor costly apparel; but the congregation in general was almost constantly clothed in plain, clean linen or woolen. "All," he said, "was smooth, and fair, and promising: many seemed to be awakened; all was full of respect and commendation." He taught one school and Dalamotte another; some of Dalamotte's boys, who wore shoes and stockings, thought themselves superior to the poor fellows who went barefoot; and Wesley proposed to change schools for a while, that he might endeavor to cure an evil which his friend found himself unable to remedy. To effect this, he went into the school without shoes and stockings himself. The boys stared at him and at each other, he, of course, took no notice, but kept them to their work; it was soon evident that the unshod party felt the comfort of being thus countenanced, and before the week was over, pride stood no longer in the way of discipline or of economy, and many of the others came to school barelegged also.

This was not the only instance in which he gained a signal victory over the vanities of the world: one of the better order of colonists gave a ball; the public prayers began about the same time; the church was full, and the ball-room so empty, that the entertainment could not go forward. He perceived that this made many persons angry, and he did not perceive that it would have been prudent as well as easy not to have excited such feelings on such an occasion. All might have continued well, could he but have remembered the advice of Dr. Burton, to consider his parishioners as babes in their progress, and therefore to feed them with milk. Instead of this, he drenched them with the physic of an intolerant discipline. Following the rubric in opposition to the practice of the English church, he [illegible] sion, and refused to baptize them if the parents would not consent to this rude and perilous method. Some persons he would not receive as sponsors, because they were not communicants; and when one of the most pious men in the colony earnestly desired to be admitted to the communion, he refused to administer it to him, unless he would submit to be re-baptized, because he was not a member of an Episcopal church; and he would not read the burial-service over another for the same reason, or for some one founded upon the same principle. He was accused of making his sermons so many satires upon particular persons, and for this cause his auditors fell off; for, though one might be very well pleased to hear the others preached at, no person liked the chance of being made the mark himself. All the quarrels which had occured since his arrival were occasioned, it was affirmed, by his intermeddling conduct. "Beside," said a plain speaker to him, "the people say they are Protestants; but as for you, they cannot tell what religion you are of: they never heard of such a religion before, and they do not know what to make of it."

It was not merely by his austere opinions and ascetic habits that Wesley gave occasion to this notion. With all his rigid adherence to the letter of the rubric, his disposition for departing from the practices of the church, and establishing a discipline of his own, was now beginning to declare itself. He divided the public prayers, following, in this respect, the original appointment of the church, which, he said, was still observed in a few places in England: so he performed the morning service at five, and reserved the communion office, with the sermon, for a separate service at eleven; the evening service was at three. He visited his parishioners from house to house in order, setting apart, for this purpose, the hours between twelve and three, when they could not work because of the heat. And he agreed with his companions to form, if they could, the more serious parishioners into a little society, who should assemble once or twice a week for the purpose of improving, instructing, and exhorting each other; from these again a smaller number was to be selected for a more intimate intercommunion, which might be forwarded, partly by the ministers conversing singly with each, and partly by inviting them altogether to the minister's house on Sunday afternoons. Mr. Oglethorpe so far accorded with his views of reformation, as to give orders that no person should profane the Sabbath by fishing or fowling upon that day; but the governor, who had cares enough to disquiet him, arising from the precarious state of the colony, was teazed and soured by the complaints which were now perpetually brought against the two brothers, and soon began to wish that he had brought out with him men of more practicable tempers.

And now he reviewed the progress of his own religious life. "For many years I have been tossed about by various winds of doctrine. I asked long ago, 'What must I do to be saved?' The Scripture answered, Keep the commandments, believe, hope, love. I was early warned against laying, as the papists do, too much stress on outward works, or on a faith without works, which, as it does not include, so it will never lead to true hope or charity. Nor am I sensible that, to this hour, I have laid too much stress on either. But I fell among some Lutheran and Calvinist authors, who magnified faith to such an amazing size, that it hid all the rest of the commandments. I did not then see that this was the natural effect of their overgrown fear of popery, being so terrified with the cry of merit and good works, that they plunged at once into the other extreme; in this labyrinth I was utterly lost, not being able to find out what the error was, nor yet to reconcile this uncouth hypothesis, either with Scripture or common sense. The English writers, such as Bishop Beveridge, Bishop Taylor, and Mr. Nelson, a little relieved me from these well-meaning, wrong-headed Germans. Only when they interpreted Scripture in different ways, I was often much at loss. And there was one thing much insisted on in Scripture—the unity of the Church, which none of them, I thought, clearly explained. But it was not long before Providence brought me to those who showed me a sure rule of interpreting Scripture, *concensus veterum: Quod ab omnibus, quod ubique, quod semper creditum*; at the same time they sufficiently insisted upon a due regard to the one Church at all times and in all places. Nor was it long before I bent the bow too far the other way, by making antiquity a co-ordinate rather than subordinate rule with Scripture; by admitting several doubtful writings; by extending antiquity too far; by believing more practices to have been universal in the ancient Church than ever were so; by not considering that the decrees of a provincial synod could bind only that province, and the decrees of a general synod only those provinces, whose representatives met therein; that most of those decrees were adapted to particular times and occasions, and, consequently, when those occasions ceased, must cease to bind even those provinces. These considerations insensibly stole upon me as I grew acquainted with the mystic writers, whose noble descriptions of union with God and internal religion made every thing else appear mean, flat, and insipid. But, in truth, they made good works appear so too; yea, and faith itself, and what not? They gave me an entire new view of religion, nothing like any I had before. But alas! it was nothing like that religion which Christ and his apostles loved and taught. I had a plenary dispensation from all the commands of God; the form was thus: Love is all; all the commands beside are only means of love; you must choose those which you feel are means to you, and use them as long as they are so. Thus were all the bands burst at once; and though I could never fully come into this, nor contentedly omit what God enjoined, yet, I know not how, I fluctuated between obedience and disobedience. I had no heart, no vigor, no zeal in obeying, continually doubting whether she was right or wrong, and never out of perplexities and entanglements. Nor can I at this hour give a distinct account how or when I came a little back toward the right way; only my present sense is this, all the other enemies of Christianity are triflers, the mystics are the most dangerous; they stab it in the vitals, and its most dangerous professors are most likely to fall by them."

Wesley's greatest triumph was, in finding that his mother, at length, acquiesced in the whole of his proceedings. She told him, that, till lately, she had scarce heard of a present forgiveness of sins, or of God's Spirit bearing witness with our spirit; much less had she imagined that it was the common privilege of all true believers, and therefore she had never dared to ask it for herself. But recently, when her son in-law, Hall, in delivering the cup to her, pronounced these words, *the blood of our Lord Jesus Christ which was given for thee*, the words struck through her heart, and she then knew, that for Christ's sake, God had forgiven all her sins. Wesley asked whether he had not preached it to others? She replied, he had it himself, and declared a little before his death, he had no darkness, no fear, no doubt of his salvation; but she did not remember to have heard him preach upon it explicitly; and therefore supposed that he regarded it as the peculiar blessing of a few, not as promised to all the people of God. Mrs. Wesley was then seventy years of age; and this account may induce a reasonable suspicion that her powers of mind must have been impaired: she would not have supposed that any other faith, or degree of faith, was necessary, than that in which her husband had lived and died. It is wisely, as well as eloquently said by Fuller the Worthy, in one of his sermons, "Of such as deny, that formerly we had in our churches all truth necessary to salvation, I ask Joseph's question to his brethren, *Is your father well? the old man—is he yet alive?* So, how fare the souls of their sires, and the ghosts of their grandmothers? are they yet alive? do they still survive in bliss, in happiness? Oh no! they are dead; dead in soul, dead in body, dead temporally, dead eternally, dead and damned, if so be we had not all truth necessary to salvation before their time."

This was a great affliction to her son Samuel. He wrote to her, "It was with exceeding concern and grief, I heard you had countenanced a spreading delusion, so far as to be one of Jack's congregation. Is it not enough that I am bereft of both my brothers, but must my mother follow too? I earnestly beseech the Almighty to preserve you from joining a schism at the close of your life, as you were, unfortunately, engaged in one at the beginning of it. They boast of you already as a disciple. Charles has told John Bentham, that I do not differ much, if we understand one another. I am afraid I must be forced to advertise, such is their apprehension, or their charity. But they design separation. Things will take their natural course, without an especial interposition of Providence. They are already forbidden all the pulpits in London; and to preach in that diocese is aotual schism. In all likelihood, it will come to the same all over England, if the bishops have courage enough. They leave off the liturgy in the fields: though Mr. Whitefield expresses his value for it, he never once read it to his tatterdemalions on a common. Their societies are sufficient to dissolve other societies except their own: will any man of common sense or spirit suffer any domestic to be in a band, engaged to relate every thing, without reserve, to five or ten people, that concerns the person's conscience, how much soever it may concern the family? Ought any married persons to be there, unless husband and wife be there together? This is literally putting asunder whom God hath joined togther. As I told Jack, I am not afraid the church should excommunicate him, discipline is at too low an ebb; but that he should excommunicate the Church. It is pretty near it. Holiness and good works are not so much as *conditions* of our acceptance with God. Love-feasts are introduced, and extemporary prayers and expositions of Scripture, which last are enough to bring in all confusion: nor is it likely that they will want any miracles to support them. He only can stop them from being a formed sect, in a very little time, who *ruleth the madness of the people*. Ecclesiastical censures have lost their terrors, thank fanaticism on the one hand, and atheism on the other. To talk of persecution, therefore, from thence, is mere insult. Poor Brown, who gave name and rise to the first separatists, though he repented every vein of his heart, could never undo the mischief he had done."

Samuel Wesley died within three weeks after the date of this letter; and John says, in his journal, "We could not but rejoice at hearing from one who had attended my brother in all his weakness, that, several days before he went hence, God had given him a calm and full assurance of his interest in Christ. Oh! may every one who opposes it be thus convinced, that this doctrine is of God!" Wesley cannot be suspected of intentional deceit: yet who is there, upon reading this passage, would suppose that Samuel had died after an illness of four hours? —Well might he protest against the apprehension or the charity of those who were so eager to hold him up to the world as their convert. The state of mind which this good man enjoyed, had nothing in common with the extravagant doctrine of assurance which his brothers were preaching with such vehemence during the ebullition of their enthusiasm; it was the sure and certain hope of a sincere and humble Christian, who trusted in the merits of his Saviour and the mercy of his God. He died as he had lived, in that essential faith which has been common to all Christians in all ages;—that faith wherein he had been trained up, which had been rooted in him by a sound education, and confirmed by diligent study, and by his own ripe judgment. And to that faith Wesley himself imperceptibly returned, as time and experience taught him to correct his aberrations. In his old age, he said to Mr. Melville Horne these memorable words: "When fifty years ago my brother Charles and I, in the simplicity of our hearts, told the good people of England, that, unless they *knew* their sins were forgiven, they were under the wrath and curse of God, I marvel, Melville, they did not stone us! The Methodists, I hope, know better now: we preach assurance as we always did, as a common privilege of the children of God; but we do not enforce it, under the pain of damnation, denounced on all who enjoy it not."

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[*] It may be necessary to state, that this paper was written for a private society of some clergymen and laymen of the diocese of Dublin, who meet occasionally for conversation and mutual improvement.

## COMMUNICATIONS.

For the Churchman.

*Mr. Editor,*—It appears from Rev. William F. Walker's pamphlet respecting his trial, that he had repelled a person from the communion who had appealed to the ordinary, the Bishop of Illinois. He, on investigation, pronounced that the charges and specifications of drunkenness and profanity were "both sustained, in part, in point of fact." He however revoked Mr. Walker's act of discipline, and restored the repelled party. The reason he assigned, was that according to the injunctions and spirit of the following passages of the word of God:—St. Mathew XVIII. 15, 16, 17. "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established. And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican." Galatians v. 1. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted."

Such were Bishop Chase's notions of justice and piety in June, 1844. Where were his justice and piety in the fall and winter of the same year? Did he manifest, in the case of his brother of New York, the honesty and sincerity of this plea of "the injunction of Holy Scripture?" Did he refuse to listen to the stories against him till he had ascertained that his accusers had shown themselves to be true Christians by complying with that injunction? Did he decline co-operation with the prosecutors* until he had ascertained that the scriptural rule for gaining and restoring an offending brother, before telling the case "unto the Church," had been tried? Did he endeavor to ascertain the same thing respecting the witnesses, of whose piety so much has been said? Did he decline passing judgment, until he knew that that Gospel course had failed? Did he endeavor to use the influence (which he is evidently never loath to claim) of his position as Senior Bishop, with those who were trying to make out a presentment, and with the runners, and informers, who were hunting up materials for them, to warn them against treating the word of God with neglect and contempt? Were the presenters true to the Gospel in this matter? †

In the course of the righteous and merciful Providence of God, we have seen strange developments within the last two or three years, throwing no little light on the character of some of Bishop Onderdonk's most determined enemies, and on the remote or proximate causes, the moral and intellectual principles and tendencies, the feelings, motives, and purposes, the counsels and appliances, the efforts and plans, which have produced such disturbances of the peace of the Church. The Rev. James W. Cooke, of Rhode Island, in a controversy with his Bishop, has let out a secret, the working of which, without its avowal, has long been obvious to men of discernment. Having transferred to his pamphlet as his own, some of the very conclusive reasoning whereby the enlightened friends of law and order showed that the conduct of Drs. Smith and Anthon, at the ordination of Mr. Carey was illegal and disorderly, and yet desiring to make a show of party consistency, he has recourse to an expedient which reminds one of the very important "if" in the old fable of the mischievous animal. Mr. Cooke had brought against a certain candidate for Priests' Orders the very serious charge, as others whose ends its suited had against the excellent Mr. Carey, of holding "another gospel" than that which has been given by the inspiration of God. He was nevertheless present at the ordination; but refused compliance with his Bishop's desire that he would unite in the laying on of hands. In the controversy which grew out of this, the Bishop suggested that Mr. Cooke should, if he entertained such serious objections, have publicly stated them, when the preliminary call was made on the people for objections known to exist against the candidate. Mr. Cooke makes it clearly appear that the Bishop, in suggesting this was wrong, and himself right in avoiding such a procedure. Butherein he touches the case of Drs. Smith and Anthon, who had done the very thing, in which had he imitated them, he "should have violated the good order of the Church." Belonging, however, to the party to which those gentlemen have gone over he must take very good care not to appear recreant to it. It would never do for him to seem to connive at "the Carey ordination," or censure so important a party movement as "the course pursued by the Rev. Drs. Smith and Anthon in the case of Carey." Here then must be brought in the magic touch of the far famed "if" in the fable. There were good and sufficient reasons for not thus resisting the lawful and orderly decision of the Bishop of Rhode Island to proceed to the ordination. But what of the like lawful and orderly decision of the Bishop of New York? The clamor against *that* must not be interfered with. "The case of Carey was a case extreme and peculiar—it was sui generis." To be sure, the candidate in the Rhode Island case held "another gospel" than Christ's; and "the difference between" him "and" Mr. Cooke was "radical—vital;" yet, the law of the Church must not be violated to prevent his ordination. The same law was binding "in the case of Carey." And surely the supposed "impediment" in the latter could not have been greater than in the former, as this is given above in Mr. Cooke's own words. But then the case of Cary must be looked at as "extreme"—"peculiar"—"sui generis!" In honest English, this case was connected with the Bishop of New York. Attacks upon him, however rude, disorderly, and unlawful, and efforts to put him down, however desperate, must not be objected to. And herein is the secret above referred to. The Bishop of New York must be put down. No matter how clear the requirements, and how strong the obligations, of justice, law, and order (nay, it would appear, in Bishop Chase's estimation, even of the Gospel) they must be made to yield to this object.

In the case of the recent trial in Maryland, the friends of the respondent have spoken of it as a peculiar hardship that the Court was so constituted, (being by the Canon the Standing Committee of the Diocese) that he had no choice in the selection of his triers, and no right to challenge or object to them. No such hardship was seen by the same class of persons, in precisely the same state of things in the New York trial. But this was the case of Bishop Onderdonk, and must be understood to be "*extreme*"—"*peculiar*"—"*sui generis.*"

A similar hardship has been discovered by the same persons, in the Maryland trial, in the absence of the right of appeal from the decision of the Court. In the New York trial, this was not worth naming. But that case must be regarded as "*extreme*"—"*peculiar*"—"*sui generis.*"

The principle of appeals from judicial decisions is incorporated into the very essence of human and of Christian rights. It is built upon the undeniable truth, enforced by both reason and religion, that such decisions are not infallible, that they have often proved *to be* wrong, and it must always be taken for granted that they *may be* wrong. For one to say or insinuate that the questioning of the correctness of any such decision, is an unjust, discourteous, and disorderly exercise of private judgment; much more, to hold up to odium, and to load with reproaches those who venture to question such correctness, is clearly recreant to all proper views, and all views dear to freemen, of civil and religious liberty, and of equal justice. And yet what do we hear of those who, truly cherishing are honest enough to express, the concientious conviction, that the late ecclesiastical Court in New York has not shown itself removed above liability to unrighteous judgment? Whether in adulation of the Court, or in rude assaults on those who think it has erred, we hear that which the true American cannot hear without scorn, nor the true Christian without pity. But then the case is that of the Bishop of New York: and cherished purposes require that it be considered "*extreme*"—"*peculiar*"—"*sui generis.*"

None can take a true view of Christian morals without holding that every community is invested by that God, to whom it is responsible, with the power, and the solemn obligation, to put away from it every wrong and unjust thing; and if injustice and wrong have been done, to repair its consequences to the utmost. And no truly just man will allow his honest purpose and effort to be turned from this by any minor or collateral considerations. The absence of previous rules by which to govern proceedings herein, removes not the power and obligation to do the thing. These are essential properties of every human society. The power exists and must be exercised, and the obligation fulfilled, in just and orderly manner, or deep guilt is incurred. Yet there are those professing to be honorable men and Christians whose heads and hearts will permit them to think, nay boast, nay even rejoice, that, no matter what the character of the decision in Bishop Onderdonk's case, it is irreversible, simply because there is no canon under which it can be reconsidered and set aside. But the shame of such doctrine must be cherished, yea gloried in, because it *is* his case, and that must be viewed as "*extreme*"—"*peculiar*"—"*sui generis.*"

Every man who knows aught of the commonest principles of Christian and civilized justice, knows that for judicial condemnation to be founded on anything but clear and unquestionable proof, is iniquity; and yet there is a man among us, who can publish to the world the doctrine that a Bishop should be condemned even on suspicion; and that man will be looked upon as just and honorable, as a Christian and a Churchman, and be rewarded, by being sent to a Council of the Church. But it is in the case of the Bishop of New York; and all must be regarded as fair in his case, because it is "*extreme*"—"*peculiar*"—"*sui generis.*"

There is, perhaps, no feature in the administration of justice more essentially connected with truth and righteousness, than the principle on which statutes of limitation are founded. Lapse of time between an alleged offence and trial for it, throws perpetually increasing difficulties in the way of strict justice. Memory may fail. Important witnesses may die, or be removed from reach. Personal prejudice or malignity may increase. Foreign causes for desiring the injury of the accused may spring up or be strengthened. The way will be constantly growing easier, while plans may be constantly more diversified and ramified, for working upon the passions, fears, or weaknesses of accusers, exciting and exaggerating their imaginations, when it is desirable thus to warp the memory, and evading obtrusions of memmory on points not favorable to the object sought. All this and much more of like kind, is well known to every honorable man, at all acqainted with the theory and history of the upright administration of justice. Hence, in the working of those consecrated principles of law which have come to us from its seat in the bosom of God, through the enlightened minds and sound consciences of the greatest and best men who have ever reflected on truth, as presented either by revelation or reason, the provisions whereby it is forbidden to call a man into judgment for alleged offences of even a grievous character, after a certain lapse of time. But all this must be overlooked in Bishop Onderdonk's case. *That* must be treated as "*extreme*"—"*peculiar*"—"*sui generis.*"

Bishop Onderdonk, in his seclusion, seeks the penitent's consolation, and the Christian's hope, and the pilgrim's strength and refreshment, in the Holy Eucharist, and this excites the malignant jealousy even of a minister of the gospel, who endeavors through a public print to stir up animosity against the Bishop for presuming to approach the Altar. From his retirement the condemned Bishop has endeavored, in an inostentatious and unobtrusive way, to continue to do something for the glory of God, the interests of the gospel and the Church, and the benefit of his fellow men. And lo! this too must be turned against him, and made the occasion of rude and unchristian assault. The simplest feelings and principles of the gospel declare the iniquity of this; but he must be treated as a sort of outlaw; his case being "*extreme*"—"*peculiar*"—"*sui generis.*" He must, if possible, be destroyed—almost no matter how. The crushing foot must not be raised.

It is even whispered that there are those who hesitate not to regard the verdict as unjust, and the sentence illegal: and who yet foster in themselves, and encourage in others, the spirit of that saying to which David refers in the eighth verse of the forty-first psalm, "Now that he lieth, he shall rise up no more." It is so dreadful, however, to think of such a spirit being cherished in Christian hearts, that I will hope there is some mistake, and say no more about it.

Reference may also be made, as further evidence of the reckless and unprincipled means adopted to ensure Bishop Onderdonk's entire destruction, to the shameless insinuation of want of a proper moral sense made by some persons (and some of them *such* persons!) against six of the best of our Bishops, and a host of the most virtuous and pious men and women in the community. This desperate calumny must be known by those guilty of it to be such. But they will probably persevere in it; for when men are not strong in the virtue and integrity of their cause, it is hard to drive them from such means in its support as harmonize with its true character.

MORALITY.

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* It has been more than once publicly asserted, and remains, I believe uncontradicted, that the Bishop of Illinois, though afterwards sitting in the Court, busied himself in procuring testimony for the prosecution, and also in the matter of obtaining counsel for them at the trial.

† The good Christian, who desires to cultivate that nice sense of justice and honor which is inseparable from sound morality and true piety, cannot but reflect, mournfully, in this connexion, in Bishop P. Chase's desiring to open and read before the House of Bishops a packet which he knew contained charges against Bishop Onderdonk, without a word of previous conference with him; on Bishop Mead's requesting Bishop Onderdonk to retire from the House, without apprising him of the reason, that he might, in his absence, lay charges against him; and on Bishop Elliott's declining to redeem his solemn pledge of honor that he would not be a presenter until he had allowed Bishop Onderdonk or his friends a hearing.—*See Bishop Onderdonk's statement.*

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For the Churchman

*Dear Sir,*—It has long been contended by the enemies of Trinity Church that her silence under the gross charges and calumnious statements made against her, shows that they are true and well founded. And then sundry editors renowned for their keen sense of honor and unimpeached reputation in financial transactions, swell high the notes of virtuous indignation, and indulge now in solemn admonitions, and now in gloomy vaticinations. Some pert conceited youth, whose motto is, "'Tis pleasant sure to see one's name in print," puts forth his diatribe of slander and falsehood, and when he finds that the venerable corporation will not be "pestered by a *popinjay!*" he disguises his mortification by loudly proclaiming, It is all true; they dare not answer me! It is a poor rule that will not work both ways, and I shall proceed to give an illustration in point.

Major Douglass, an officer of high reputation and unblemished moral character, was very summarily dismissed from the Presidency of Kenyon College, and published a statement, containing most serious charges against the fair dealing, honor, and veracity of Bishop McIlvaine. So much did these charges shock the "moral sense of the community," that the Editor of the N. Y. American, a Low Churchman, declared in his paper that the case imperatively demanded an investigation, or words to that effect, for I have not the paper by me. Some of the parties of the College made a very lame reply, wherein some of the most important allegations were left untouched, and others strangely perverted. It is to be supposed that this reply was made as strong as possible, for the Major says that Bishop McIlvaine *revised the proofs*, and holds himself prepared to prove the assertion. To this pamphlet Major Douglass replied by another of the most effective character—an old soldier he pointed his battery with the precision and served it with the devastating havoc of Ringold's guns at the Battles of the Rio Grande; and the result has been a prudent silence. If the statements of ignorant men and beardless boys are to be taken for true, because the Corporation of Trinity Church justly deems them unworthy of notice, Low Churchmen are perfectly welcome to act upon the rule. But then they must not complain if High Churchmen also act upon it; and, when they find that statements, made by one so eminent and responsible as Major Douglass, are allowed to pass uncontradicted, from any official source, for two years, conclude that silence implies consent, and form the most sinister opinions as to the conduct and character of the individual implicated.

SEARCH.

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# THE CHURCHMAN.

NEW-YORK, SATURDAY, JUNE 26, 1847.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

In our last we gave a summary of facts relating to and preceding the trial of Bishop Onderdonk which furnish, in our judgment, a sufficient *a priori* argument for attaching no weight to the verdict of the Court.

In view of these facts the question naturally occurs, How came the Bishops to entertain this presentment? Why did they not unanimously and at once reject it as they were at least permitted if not bound to do on principles of law and equity? Why did they not say, We cannot give the canon under which this presentment has been made a retrospective operation; we cannot try the accused on a presentment which goes beyond the limits of the canon, even supposing its applicability to the case in hand; and though we are entrusted with powers both legislative and judicial, yet having just concurred in making the canon it will be but decent to delay its administration, at least, until the Convention of New York or its Standing Committee shall have invoked our interposition in behalf of their Diocese? No man, we think, can doubt that a dismissal of the presentment on these grounds would have been both just and equitable: why then was it not dismissed? Why, at least, did not those bishops who were friendly to the Respondent insist on its dismissal? Why did not the Respondent himself or his counsel demand its dismissal? The answer to these questions can be only a matter of opinion, which one man is as free to form and express as another. We shall give our opinion without the wish or expectation that others should attach to it any more weight than is due to the grounds on which it rests. We are the more disposed to do so, because the consideration of the question will furnish a stand-point from which to take a fair view of the proceedings subsequent to the presentment.

Three of the Rt. Rev. Fathers had some time before publicly assailed Bishop B. T. Onderdonk for the maintenance of doctrines which in their judgment were not allowed by the Church, and had in consequence been publicly invited and challenged by him to present him for heresy. To this challenge they had given no direct answer; and it was sufficiently obvious that however much they might desire to present and try him, they yet feared to encounter him on *that* issue. Even if they could count on a majority of the Bishops to sustain them, they had still too much sagacity to brave the odium which would be consequent on an attempt in this country to punish a man for opinions which were neither subversive of morals nor repugnant to the Christian Faith. In this strait, an opportunity presented itself for accomplishing the same end by a safer means. The same public which was averse to the proscription of a man for his opinions was credulous of every charge which could be brought against the morality of the clergy; and the popular sympathy and support which these Rt. Rev. Fathers could not obtain as champions of orthodoxy, they might confidently expect as the avengers of *the purity!* of the Church. No wonder that *they* did not see, or seeing did not regard the objections to the competency of the Court.

But a majority of the Court, we are willing to believe, were not actuated by this sentiment, and among them were some who were known to be, ecclesiastically and personally, on friendly terms with the Respondent; why did not they insist on the dismissal of the presentment, and if they failed to procure the dismissal, withdraw from the Court?

Suppose they had done so, what would have been the consequence? Whether the Court had continued its sittings or not, the consequence would have been that the presentment and the affidavits would have been thrown before the public either with a partial and one-sided judicial investigation, or with none at all. This was the rod which it is natural to suppose the enemies of the Bishop held *in terrorem* over the head of his friends. The Diocese of New York was not to be allowed the opportunity, in an orderly way, by means either of its Standing Committee or its Convention, of determining for itself whether there were or were not ground for the impeachment of its head; it was itself too deeply implicated in immorality and impurity to be entrusted with the exercise of such a privilege; and if the Bishops did not straightway enter on the investigation the whole matter was to be referred to the tribunal of public opinion. The publication of the presentment and affidavits without the counterpoise of a rigid judicial investigation, and for the avowed reason that exceptions had been taken to the competency of the Court, would have excited, at the first blush, a popular odium against the Bishop, and exposed his friends to the imputation of taking advantage of the technicalities of law in order to screen him from the scrutiny and award of justice. Here then is an obvious reason why such of the Bishops as were friendly to the Respondent should have consented to the trial.

And if members of the Court friendly to Bishop Onderdonk took this view, much more would Bishop Onderdonk himself be likely to take it. For him to have taken shelter behind canonical or legal barriers would have been to expose himself to the odium of seeking by means of technical advantages to evade the moral question involved; and this would have aggravated his case with the public. For the Church's sake, indeed, and to avert the scandal which would be given to good men and sincere Christians, he had used (as appears from his "Statement") all honorable means to arrest the presentment; but finding the minds of the presenting bishops closed to every appeal to truth, equity and honor, disposed to eye his efforts with suspicion, and to hold with an unyielding grasp the advantage over him which they had gained, he resolved to stand the trial and let those who had given the scandal be responsible for its consequences. Never did man meet a crisis of the kind with more of the calm composure and conscious strength which the *mens conscia recti* inspires. He resolved to meet the investigation which the Prosecutors desired, not only on their own ground and in their own way, but (under God) in his own strength; and up to the day on which the Court assembled it was understood that he was to take the cause into his own hands and confront his accusers face to face. But when the Court convened what did he find? One trained and practised lawyer (Bishop Elliott) to act as prosecutor, and two others (Bishops Hopkins and Lee) sitting indeed as judges, but arrayed against him by force of polemical hostility, while the only man competent to cope with them on legal questions, and on whose friendly countenance he could have relied (Bp. M'Coskry) was most unexpectedly absent. Add to this the earnest advice and persuasion of friends who had a right to be heard, and it is not strange that Bishop Onderdonk changed his purpose after the trial began, and accepted the aid of counsel. By reference to the Trial it will be seen, that on the second day of the Court (the first having been spent in organizing, &c.) the Respondent entered his plea of NOT GUILTY, but gave no notice of his intention to employ counsel; the Court had an evening session on that day and still no notice was given; and it was not until the third day that "the Respondent informed the Court that he had given notice to the Presenters that he should employ counsel." The cause of the delay was that which we have stated; and it is due not more to Bishop Onderdonk than to the eminent counsel who generously undertook his cause that this fact should be known; for, thus suddenly called from the pressure of other business to assume the responsibility of the cause, it cannot be supposed that he gave that attention which under other circumstances he would have given to the preliminary questions involved.

If we are right in these views, it must be obvious that the trial began partly in the fear of God and partly in the fear of the public. Both parties well knew the sensitiveness of the American mind to the delicacy of woman, and its jealousy of the clergy; the one side felt that on a charge of impurity against a Bishop they could count on the sympathies of the public, who would devour the allegations with avidity and examine the proofs at their leisure; while on the other side it was obvious, that an attempt to avert the trial would only add to the force of the wave of popular feeling which would be consequent on the publication of the presentment and affidavits.

And singularly enough the trial ended as it began: for the very last act of the Court was to order the publication of the Record, (not forgetting, by the way, *to secure a copy right for the same*;) thus in effect confessing its own impotency, and referring its decision, with all the disgusting details that led to it, to be revised, and either ratified or reversed by the public; and all *for the purity of the Church!*

And what has been the consequence? A majority of the Court, before the verdict was given, denied the minority leave to state the grounds on which they rested their acquittal; thus stopping their ears to the voice of truth, and refusing to hear the reasons which their equals in station and, as may be fairly presumed, their equals in wisdom and piety, desired and entreated to be permitted to offer in support of their opinion. Now if bishops, men of exalted station, and acting under the most solemn responsibilities, could thus take their brother's life without listening to the voice of fraternal conference, what better could be expected of the world? Who can wonder that on the publication of the Trial, men should be carried away by the appearances of evil, and open their minds slowly and reluctantly to the truth which would teach them the real value of those appearances? So in fact it was. The cool and dispassionate analysis of the testimony by Bishop De Lancey, the acute and vigorous review of it by Bishop Whittingham, who has laid bare the heart of the witnesses and left them to sink under the weight of their own incongruities and contradictions, were at first unheeded. The sensibilities of men were shocked, and their judgments, borne down by the exaggerated statements of the presentment and the affidavits. Their sympathies were enlisted in behalf of the witnesses. Their passions were influenced by the outcry of "immorality" and "impurity." The charges laid in the presentment imparted a fearful coloring to a thousand acts before unheeded and unknown; while the decision of the Court invited and emboldened every imagination to conceive, and every tongue to proclaim these acts in every possible form of exaggeration and distortion. The genius of calumny revelled in its work, and there was no crime of which Bishop Onderdonk was not guilty, even to being the father of Babe the pirate! It was impossibte to breathe without inhaling the stench of putrified falsehood; and the man whose sobriety was such that even his Prosecutors had not ventured to charge him with more than *improper excitement* by wine or spirits some seven or eight years before, and whose unsuspecting purity of heart and innocence of manners had gained him a cordial welcome on the most intimate and confidential terms to every home in his Diocese, until the fiend of Detraction had entered and thrown the snakes of her Gorgon head into the bosoms of its inmates, was, all of a sudden, and by a process which (as is proved by the facts stated in our last) was distinguished only by some of the formalities of justice from mere *Lynch-law*, shunned by his friends and pointed at by the world as a drunkard and a debauchee!

Thus the Court entered on the trial of a man in whom his enemies could find no crime. They tried him under a canon enacted long after his pretended offences were committed. In the course of the trial one of the scribes vociferated, The civil courts will tell you that if you have any doubt of this man's guilt you must acquit him; *but we have another law, and by our law he ought to die,—because* WE VERY MUCH SUSPECT HIM OF GUILT! At the conclusion of the trial six of the judges, comprising all those whose opinions evince a patient and thorough investigation of the testimony, declare that even these pretended offences are not proved. The majority of the Court attempt, nevertheless, to pass the sentence of *degradation*, one of them who voted for this sentence having previously declared, in so many words, *that the punishment of degradation was reserved for crime, and that crime in this case had* NOT *been alleged or proved!* Failing to effect the degradation of the man against whom no crime was even alleged, and for whose condemnation it was deemed sufficient that he was *very much suspected of guilt*, the Court actually passed the sentence of *indefinite suspension*; thus transcending the limits of the very *ex-post facto* law under which the trial proceeded. But all this was not enough. There was a punishment in reserve which the Court had not the power to effect of itself, and which could only be inflicted by the world. The Court had the power, in fact if not of right, to suspend or depose, and then let its sentence be borne in silence or privacy; but it had not the power of itself to inflict a more exquisite torment. It had the power to try and condemn; but it had not the power to point the finger of scorn, to wag the head and shoot out the lip and exclaim, Behold the man! It had the power to bind hand and foot and deliver over to the world, but the world alone had the power to crucify. And that the aid of the world might not be wanting in giving all possible aggravation to the sentence of suspension; "It was ordered by the Court that the Presiding Bishop, the Rt. Rev. the Bishop of Virginia, and the Rt. Rev. the Secretary, with the assistance of the Rev. the Assistant Secretary, take order for the publication of the Records of this Court, the testimony taken, the argument of counsel, and the opinions of the Court, and for securing a copyright of the same."

But there is one trait which we are sure to find in the public, and which we shall be glad to find in a majority of the late Court. The public is not implacable; and if it is moved aside by the impulse of passion at first, it will yield to the voice of reason at last. If its anger is unjustly excited the public is open to conviction, and when convinced, is prompt to make amends for its error. If its anger is justly excited, the public is capable of being appeased by seeing the claims of justice satisfied, and when appeased, it is ready to forgive. The favors and partialities, the prejudices and resentments which pervert the judgments of private men, sooner or later become neutralized in the public mind, and leave the current of justice and mercy to flow free and unobstructed. Put the matter in the worst light, and suppose Bishop Onderdonk to have been guilty of offences alleged to have been committed from five to ten years ago, still the sentence to perpetual imprisonment evinces a temper too implacable and too seemingly vindictive to find, for any great length of time, an echo in the public voice. Such purposes, indeed, have been carried out in past ages, but always in spite of public feeling, and by a Church strong enough to control it; but the achievment of such an end was never yet witnessed in a proceeding begun, continued and ended in the fear of a free public opinion. Putting the interests of the Diocese out of the question, and looking at Bishop Onderdonk alone and in the worst light in which his enemies have been able to place him, still there must be some *let up* to this sentence, unless we are to witness the unprecedented anomaly of a measure upheld in opposition to public feeling by the men who of all others are the most ready to propitiate the public favor, and to follow the public voice. The sentence cannot last forever; it must cease to operate, and *that soon*.

But if we are right in the opinion that Bishop Onderdonk has been unjustly tried, unjustly condemned and unjustly sentenced, on the mere suspicions and appearances of stale offences raked up in a time of violent party excitement, and if this opinion should, as we believe it will, ultimately prevail, then they who have got up this trial and brought the Diocese and its Bishop into their present state in order to put down, under favor of the public, theological opinions the progress of which they could not otherwise arrest, *will reap their reward.*

The six bishops who after entering, as they were constrained to do, on the trial, courageously interposed the shield of truth and justice to save the innocent—innocent at least in their judgment—from destruction, cannot but look back on the ground which they have taken with satisfaction and delight. The Diocese of New York, which, in its noble adherence to principle has refused to lift a finger to aggravate the sentence of the Court, will continue, we may be sure, to occupy the same ground. The pretence of "imprudences" and "indiscretions," supposing it to be as just as we believe it to be unjust, is wholly irrelevant and unworthy to be named in connection with the charge of "immorality and impurity" in the sense intended in the presentment, and with the sentence which rests upon that charge. No such consideration can possibly avail to turn the minds of the six Bishops or of the Diocese from the contemplation of this issue and this sentence; and the ground which these Bishops and the Diocese have deliberately taken and occupied in opposition to the first movement of public feeling, it is morally certain that they will never abandon when the first movement of the public has yielded to its sober second thoughts, and they find themselves sustained by the approbation, and cheered by the sympathies of good men and good Churchmen.

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"The Presence of GOD in His Church," is the title of a "Sermon preached in St. John's Church, Hartford, Conn., on Trinity Sunday, May 30, 1847, at the admission to the order of Priests of the Rev. A. Jackson, A. M., Professor of Intellectual and Moral Philosophy in Trinity College, by the Rev. Samuel Farmar Jarvis, D. D.," (Hartford: H. S. Parsons.) The discourse, a sound and able production, of which we exhibit a specimen in the annexed extract, has been published at the request of the Bishop and Clergy present:

> Though there is much truth in these remarks, viewing poor human nature as it actually is, yet the ministers of Christ who behold continually the glory of the Lord, are not to be deterred from exertion by the absence of worldly gain, or the privation of professional honors; and it was a far more exalted spirit which, when the third, of another century had expired, produced what has been called the Oxford movement.* With all their errors (and it is acknowledged that they committed many) the confession is now very general, that they did incalculable service, by rousing the Church to a sense of her danger, and bringing to the rescue her faithful and warm hearted sons. In the contest with Roman and Protestant dissent, only one of these original movers has fallen; and he was unhappily caught, by the metaphysical subtility of his own mind, in that fatal noose which dragged him from his high estate.
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> But with all those imperfections which attend on human exertions, what is the state of the English Church now? A late correspondent of one of our secular papers, gives, but most reluctantly, the following testimony. With regard to the government scheme of public education, he says: "To put the education of the people into the hands of the Government, is to put it at once into the hands of the Church. And this is virtually about to be done. The consequences of this measure seem plain enough. The whole rising generation will receive a religious Church education. *The dissenters, already few, divided and without influence of any kind, will be almost if not entirely extinguished;* and when the Church of England is quite ready to pass over to the Church of Rome, it will hand over at the same time the English nation to the Ancient Religion." Blessed be God! to the *Ancient Religion*, it will hand them over; but *not* to the *Church of Rome;* and I quote this silly and ignorant remark, only to show the value of the other parts of the writer's testimony. The late defeat of what is called "the Catholic Relief bill" in the House of Commons, "*though it was supported by the larger number of the ministry,*" is a proof that the Church of England in her opposition to Protestant dissent, will not be driven into Roman heresy and schism.
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> But while we rejoice that the Church of England is recovering her strength, we will not admit for one moment that we ourselves had any participation with this Oxford movement. We are not their pupils; for our theology was formed long before they were born; and was publicly professed and taught *in the last century* even when the Church of England was most ineffective. And the reason is, that we never had any worldly motives to preferment or dignity, but looked steadily with open face, for our only reward into the glory of the Holy Trinity. We have always had the same combat with the same enemies of our faith; and *they who now in England have lost all their power and influence*, and *here* in this country, diffusing themselves over its whole surface, and endeavoring to create every where the same prejudices and hatred with which the Apostolic succession, and the Divine presence in the Church have always been by them viewed. On this account it is that they stigmatize us with party names, as if our doctrines or our practice were of modern growth, or as if we were thereby departing from the purity of the Gospel. Here then is the trial, brethren; and it is a great trial. For, as the texture and framework is of our American society, the rapid growth of the Church since the beginning of the present century, has given her enemies an advantage. Many are now counted as belonging to us who have never learned our doctrines and our discipline; and these, and no other, are the persons on whom this hostile influence can operate, with any possible prospect of success. I do not extenuate this evil, nor do I cease to mourn over it; but I say, that we, who have received this glorious ministry, can never faint because of any opposition if we look steadfastly at the Divine presence. The trial was infinitely greater when Seabury with his Spartan band first unfurled the Apostolic banner in this our western Thermopylæ. He and they had no worldly preferments or emoluments to serve as stimulants for exertion. By England "he was neglected and abandoned; and by the country, which gave him birth, disowned; though a man of such transcendent abilities as would have been an ornament and a blessing to any country that had seen fit to patronize him." Such was an estimate of his character by a Clergyman of Virginia who knew him intimately. "Farewell poor Seabury!" he exclaims, "however neglected in life, there lives one at least who knew thy worth, and honors thy memory." At the time when he wrote this affecting tribute, no bookseller in England could be found who would venture to reprint Seabury's Sermons! He died in faith, not having received the promises: and lo! fifty years after his death, his Sermon on Christian unity is circulated as a tract in the Armenian language to instruct the Ancient Churches of Asia! But during his life, what did he gain for his exertions in the cause of Christ and his Church, but poverty, obloquy and reproach? Would not even this stout heart have fainted, if he had not looked with open face on the Divine presence, that he might thereby be transformed into the image and likeness of the Holy Trinity?

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* To avoid all misapprehension, either for himself or for the clergy and laity with whom he acts, the author states explicitly that the Oxford movement had our sympathies only so far as it tended to disenthral the Church of England from her load of State protection, and to restore the Catholic principles and practice of her Reformation. It is too soon, perhaps, to expect any impartial history of the twelve years, from 1832 to 1844, during which the struggle lasted; but no one can understand its origin and progress, unless he bears in mind that in 1832 the Bishops of England were insulted in the streets of London, their effigies carried in procession, the residence of one of them burned by a mob, and the whole bench in the House of Peers significantly told by the Premier that they had better set their houses in order. The Church of England seemed in danger of being reduced to the condition she was in from 1632 to 1648. More than 7000 of the most eminent clergy took the alarm; and the Oxford movement touched a spark in the hearts of the true sons of the Church of England which under God's blessing has rekindled the love of the nation for their ancient Church Institutions. The subsequent defection of Mr. Newman and his followers, however unhappy for themselves, and the source of grief to all right-minded Churchmen, has been in reality a blessing for the Church of England. There must be heresies that they which are approved may be made manifest. The following concession of the Tablet, a well known organ of the English Romanists shows the actual result:

"In turning over Mr. Gordon's pages we cannot help being struck with the remarkable fact that they contain scarcely any of the names of those who were looked upon as the originators of the Oxford Tractarian movement. Indeed, with the exception of Mr. Newman, it does not appear that of all those who were first known to the world as writers in behalf of this Anglican revival, any single individual who has hitherto entered the Roman Catholic Church."

And again, speaking of those who in avoiding their former tendency to Puritanism, had finally run into the arms of Rome, such as Ward and Oakley, and F. W. Faber, and others of that same stamp, the Tablet proceeds to say:

"Those writers who attracted attention before their conversion by the zeal and ability with which they advocated the Anglican theories, were not only drawn into the system at a period subsequent to its first development, but were, perhaps, never cordially attached to its distinctive peculiarities of dogma and of practice."

It then gives the following testimony with surprising candor to those firm adherents to their holy mother, who for a time were calumniated: "The crowd of authors, upon whom polemical virulence first fastened the name of Papists, are Protestants still, nor is there yet any sign that they will die otherwise than as they have lived. We cannot, indeed, conceal it from ourselves that there is little probability, humanely speaking, that the theological writers of whom we speak will ever submit themselves to the Faith." By Faith, of course the Tablet means the Faith established at Trent.

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An article in the April number of "The New Englander," by Prof. Kingsley, animadverting on Dr. Jarvis's Chronology, has drawn down upon itself the full and manly rejoinder which makes up the preface to this sermon. We would gladly quote from this most satisfactory defence, but our columns are already full, and perhaps to many of our readers the subject would lack interest. We must therefore recommend the perusal of the sermon itself, with the preface, to those who would see how from the aegis of true and well-tempered learning all the bolts forged at New Haven fall innocuous.

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SOLDIER'S MISSION CHURCH, GOVERNOR'S ISLAND.—Bishop DeLancey, according to appointment, held, on Monday afternoon last, his second visitation of this interesting mission. His first, scarce two months since, was for the consecration of the church itself; his second has been to reap the first fruits of it in administering the rite of Confirmation to those prepared within it. Thirty-one had given in their names during the course of preparation, but the recent military drafts made upon the fort reduced the actual number presenting themselves to nineteen, among whom, amid others of interest, we noticed one, an aged non-commissioned officer, who, as we learn, after fifty years of actual service as the world's soldier, now closes an honored age as a good soldier of Jesus Christ. After the services, a distribution was made, by the Chaplain, to the recruits in attendance, of Bibles, Testaments and Tracts. We were sorry to hear the request for a Prayer Book answered with the painful reply, that the number on hand was exhausted. This surely ought not to be. At such a Missionary centre as this there should be, not an *occasional* only, but a *permanent* supply. The shelves of the "Distribution Room" were, we observed, loaded with Bibles, Testaments and Tracts, and these in varied languages—but, on the Prayer Book shelves, not one remaining for distribution.

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ASSOCIATE ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY.—The annual sermon was delivered before this Association, in St. Thomas's Church in this city, on Tuesday evening, by the Rev. Charles Mason, Rector of Grace Church, Boston, and was a sound, learned and eloquent production. Evening Prayer was said by Rev. R. B. VanKleeck, and the Lessons read by Rev. Richard Cox. The Benediction was pronounced by the Rt. Rev. Dr. DeLancey, Bishop of Western New-York. Between 30 and 40 of the Alumni were present, and many others of the clergy, with a very respectable audience. We hope the sermon will be printed, in due form, with the proceedings of the Society, which is now in session; for if such be the order of Churchmanship, and such the talent and ability of the Alumni in general, we can understand pretty well the reason why an institution like the General Theological Seminary is so attempted to be decried by Low Churchmen and the partizans of a School.

On Wednesday morning we had the pleasure of listening to the Essay delivered this year in the Seminary Chapel, by the Rev. Wm. H. Odenheimer. The subject was "Canon Law," and was treated with much learning and ability.

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MANCHESTER, N. H., June 16, 1847.

*Rev. and Dear Sir,*—The Annual Convention of the Diocese of New Hampshire is holding its session in this city. Nearly all the Clergy are present, and most of the parishes are represented. Last evening the annual sermon in behalf of diocesan missions was preached by the Rev. Mr. Sprague of Drewsville. The preacher contrasted the present parochial system of supporting the Gospel, with the primitive one by the alms and oblations of the people, and drew a conclusion unfavorable to the former. He commended diocesan missions under the authority and direction of the Bishop as an approximation to the primitive method. To-day the Bishop ordained two deacons after a Sermon by the Rev. Mr. Blaisdell. Both the gentlemen ordained were but lately preachers among the dissenting sects.

This afternoon the Bishop delivered his annual address to the congregation, which contained a detail of his Episcopal acts for the past year, in his usual clear and manly style. He strongly urged the claims of diocesan missions upon the liberality of Churchmen, and the necessity of greater exertions and more strenuous self-denial in their belief.

7 o'clock, P. M.

I have just learned that the Convention has adjourned *sine die*, having concluded its business at one sitting. The following gentlemen were chosen delegates to the General Convention by an unanimous vote.

*Clergy.*—Rev. Dr. Burroughs, Rev. Messrs. Sprague, Horton, and Moore.

*Laity.*—Col. Pierce, Judge Harvey, Judge Woodman, and Mr. Odell.

From all I have seen and heard, I am convinced that sound and true Churchmanship is gaining ground even in the hard soil of New Hampshire, under the administration of a wise and able Bishop.

VIATOR.

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**To Correspondents.**

"A Christian Citizen," "Mastix," and "Strict Principle," in our next.

For the Churchman.

"The Fairy Bower.—This is one of the many well chosen, timely republications of the Appletons: a tale of children, and for children; but not alone for them, but for all who would receive important hints upon an important subject, touching which, much is said but little done, that is well done; because zeal without knowledge is too often enlisted in its support. It is a favorable omen, indeed, that so much solicitude should be felt, as is now manifest, in relation to the right training of the young; but before success, in any measure proportionate to parental solicitude, can be realized, much has to be learned, more unlearned or amended. To this end the above named unpretending little volume will be found a valuable contribution. Besides the moral of the story, than which nothing could be better, it stands, we think we may say, unrivaled among books for children, for masculine vigor and classic beauty."

*Mr. Editor.*—I have extracted the foregoing from the N. Y. Express of the 16th inst., and request that if room can be found for it, you will sanction its insertion, in the hope that it may induce some of your readers to purchase the volume referred to, read and judge for themselves. I scruple not to endorse every word, and could add much more in praise of it, if I thought it right thus to occupy your columns.

Permit one word, in this connection, in favor of "The Old Man's Home," one, and the most touching, of that inimitable series, of which the "Shadow of the Cross" was the beginning, republished by Mr. Dana, for the Protestant Episcopal S. S. Union. Pity that any one should deprive himself of so much pleasure and profit as may be derived from the perusal of either. Reader, "come and see."

Unus Clericorum.

The Letter of the Vestry of Trinity Church, Chicago, to the Rev. W. F. Walker, (the paper containing which has been mislaid, which must be our apology for its not appearing this week,) would be gratifying under any circumstances, but is especially so when viewed in connection with the severe trials through which Mr. Walker has passed. In adverting to the correspondence, the Chicago paper remarks—"We take this occasion to express our gratification that whatever of an unpleasant nature may have embittered any part of his residence in this city, the branch was cast into the bitter wave long since. He bears away with him the best wishes of many friends."

"Littel's Living Age" continues to deserve the approbation with which the press generally, and the public we hope, regard it. The articles in its late numbers are of sterling merit. Berford & Co. have succeeded W. Taylor in the agency, and are to be found at the same office, No. 2 Astor House.

The Cambria has brought English news two weeks later.

In the House of Commons, May 13, Lord John Manners's Bill for repealing the law of 1736 in regard to devises for Charitable and Pious Purposes; in other words, the Statutes of Mortmain, was debated by the mover, Lord Clive, and Sir W. Hathcote in the affirmative, and Sir G. Grey, and Sir R. H. Inglis in the negative. On a division there were for the second reading, 20, against, 166. Lord J. Manners, in his remarks, quoted from a MS. "History of the times of Walpole," by Lord Hervey, about to be published for the first time, and which, judging from the quotations given, will be found to contain curious and valuable matter.

May 14, the question of altering the laws of marriage so as to legalize unions with the sister of a deceased wife, was brought up by Mr. Wortley, by presenting petitions signed by 100 clergymen, 141 Dissenting ministers, and others. Sir R. H. Inglis opposed the motion, which was, that an Address be presented to Her Majesty to appoint a commission to make the subject a matter of inquiry. The motion was agreed to.

May 31, Lord John Russell announced the intention of Government to introduce a bill into the Lords, repealing part of an Act by which the Bishoprics of St. Asaph and Bangor were united, and making provision for a Bishop at Manchester. No seat, he said, would be given the new Bishop.

In the House of Lords, May 20, the Bill for trying offences of the Clergy was read a second time. It was supported by the Bishops of London, (its mover,) Oxford, and Exeter, and by Lord Brougham. This Bill is thought to be one of great importance and merit.

May 31, the Archbishop of Dublin presented petitions from Ireland, praying for the re-establishment of the Diocese of Kildare, and gave notice that he should bring forward a Bill empowering the Sovereign to appoint Bishops separately for each Diocese in Ireland.

A case has been recently tried in Exeter, which has excited no little attention. The Rev. W. G. P. Smith, Incumbent of St. John's chapel, Torquay, was proceeded against for having "set up or caused to be set up in the said chapel ornaments unlawful and not according to the Ecclesiastical laws of this realm." The offence was committed on Easter Sunday, April 4, and the inquiry was instituted by the Bishop. Mr. Barnes appeared for the prosecution, and Mr. Gidley for the defence. It was testified by the Rev. T. Hutchinson, one of the officiating clergy of St. John's, that on the Sunday in question, the Communion-table was prepared for the celebration of Communion, that there was on it the accustomed plate, and, in addition, two glass vases with flowers, and a wooden moveable cross covered with evergreens and flowers, that the pulpit was decorated with flowers, and had its usual cloth upon it. Deponent further stated, that he was in the Vestry after morning service with the Bishop and Mr. Smith, that the Bishop told Mr. Smith, that what he had done was illegal, and expressed his disapproval of the proceedings. It had been usual at Christmas to decorate the Church with flowers and evergreens, and it had been decorated the same way on Easter-day, 1846, and the Sunday after, on which latter occasion the Bishop was present. There was, however, no cross used on that day. The Rev. W. J. Alban, Assistant Curate of the Chapel, testified to the same effect with the previous witness, and added that the organ was also decked with flowers. The Bishop removed one of the vases with his own hands. He had requested Mr. Smith that the services might be performed as they had been before Christmas, 1846. The presence of the flowers and cross seem to have been the objectionable points, and we have chosen to present the following somewhat long extract from the proceedings of the Court:

Mr. Barnes stated that he had no more witnesses to call. He supposed Mr. Gidley would now address some observations to the Commissioners.

Mr. Gidley said, he apprehended that it rested with Mr. Barnes to show that these ornaments were illegal.

Mr. Barnes said, the charge was that Mr. Smith, on Easter-day last, did set up, or cause to be set up, ornaments unlawful and not according to the ecclesiastical laws. Mr. Smith had admitted that he permitted to be placed on the communion-table a cross and two glass vases containing flowers. It had been proved also that the Bishop, after morning prayer, having observed that these ornaments were illegal, they remained notwithstanding that observation. It had been said that no order was given. It was tantamount to an order. At the commencement of the evening service, the cross remained in the same place, but the vases which had been removed, were not replaced.

The Chancellor.—I should like to ask Mr. Alban one question. You said the cross remained on the communion-table during the afternoon service. Was the communion-plate on the table at the same time?

The witness replied in the negative.

The Rev. Prebendary, G. M. Coleridge, inquired whether the small cross used in 1846 remained on the communion-table at afternoon service?

Witness did not recollect.

The Rev. T. Hutchinson was called and asked the same question. He replied that it did, uncovered.

Mr. Barnes submitted to the Commissioners that the facts were indisputable. The placing the cross on the communion-table decorated with flowers and allowing it to remain there, even after the observation from the Bishop that it was illegal, was, he contended, a wilful act. With regard to the law on the subject, he would endeavor to place it before the Commissioners, who were, no doubt, better informed on that subject than himself. The rubric of the Order for Morning and Evening Prayer said—"and here is to be noted that such ornaments of the Church and of the Ministers thereof, at all times of their ministrations, shall be retained and be in use, as were in this Church of England, by the authority of Parliament, in the reign of Edward the Sixth." The rubric for the Communion Service states—"the table, at the Communion time, having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel, &c." He apprehended that it was impossible to contend but that the expression here used, as to how the communion-table should be furnished, excluded everything inconsistent,—all that was not part of the administration of the sacrament. The things which had been stated to have been placed on the communion-table, were certainly not required for the administration of the sacrament. They seemed to him to be altogether inconsistent with the direction of the rubric, that the table should at communion-time have a fair white linen cloth upon it, and which expression, it appeared to him, excluded the idea of any ornament. He should rest his case chiefly upon that. With respect to the ornaments of the Church, none were legal that were not in use by the authority of Parliament in the second year of Edward VI.; therefore they were to consider those which were in use at that period to be in use at present.

Prebendary Coleridge.—The words are "as were."

Mr. Barnes.—"To be in use as were."

Prebendary Coleridge.—That is a very different thing.

Mr. Barnes remarked, that he did not see to what authority they could refer to know what things were then in use, but by taking the usage of the Church since. They might refer to the Act of Parliament of the second year of Edward VI., which established the first Liturgy of that reign; but neither that Act nor that Liturgy expressed any thing with reference to this case, as to how the Communion-table was to be furnished; but he contended that what had been done since would be evidence as to what "were." That Act did not express any cross or other ornaments being on the Communion-table, and he contended that the usage of the Church from that time to this excluded the idea that there were any ornaments of that description in use at that time, and since retained. He thought the evidence clear, and that there was no ground to say that these ornaments were not illegal, or that they had been used in this particular chapel. He put it therefore to the Commissioners, whether these ornaments were not unlawful, and not according to the laws Ecclesiastical. If the Commissioners came to the opinion that they were not lawful, then he should urge that Mr. Smith had full and sufficient notice after morning prayer that the Bishop considered them illegal, and notwithstanding this they were continued there in the afternoon. His opinion was that there was ground for proceeding against the defendant in another place.

Mr. Gidley, for the defendant, observed that Mr. Barnes, in quoting the rubric, ought to have shown that the cross and flowers were ornaments that were not in use in the time of Edward VI. The prosecutor was always to make out his case. It was very remarkable that in the statute of Edward VI. there was not a syllable about ornaments from one end to the other. And it was more remarkable that in the First Prayer Book of Edward VI., to which reference had been made, all these things were left undecided. Some better explanation might have been obtained from the injunctions of Edward VI. and Queen Elizabeth, but Mr. Barnes would look in vain for an injunction against crosses and flowers. They were in use in the most primitive times of the Church, and had never been objected to. He had in his hand an Act, which was now in force, condemning those who were guilty of destroying crosses in churches.

The Chancellor.—What is the date of that Act?

Mr. Gidley.—It is dated in the reign of Queen Mary, 1553. First year, second session, chapter third, section fourth. And this Act was referred to, as a law still in force, in a book published by the Rev. W. Hole, formerly one of the Archdeacons of the Diocese.

The Chancellor, with reference to Mr. Gidley's statement that there was nothing about crosses in the injunctions, cited a passage in one of King Edward's, in which Incumbents were charged to see that none of their people, among other superstitious practices, made wooden crosses on Palm Sunday.

Mr. Gidley replied, that the crosses alluded to were used in the churchyard, and were not crosses of the kind mentioned in this inquiry. They would find that many years ago prosecutions were sustained against persons who defaced crosses, and that one was fined 500*l.* But that did not refer to crosses in churchyards. The introduction of crosses was of early date, and took place when Pagan temples were converted into Christian Churches, and the change was denoted by a cross being set up in them. The use of the cross soon became a common symbol in all Christian Churches. The learned Durandus, whose views were supported by Bingham in his Christian Antiquities, affirmed that the proper place of the cross was upon the altar, between the two candlesticks.

Prebendary Coleridge.—Does he not speak there of the *imago crucifixi?*

Mr. Gidley.—I think so: but it is very possible that the figure of our Lord might be perverted to superstition, and *that* might be removed and the cross allowed to remain. In the injunctions of King Edward VI., all images which had been abused with pilgrimage or offering of any thing made thereunto are ordered to be taken down; and it is also ordered that from thenceforth no torches or candles, tapers, or images of wax, be set before any image or picture, but only two lights upon the high altar, which for the signification that Christ is the very true light of the world they shall suffer to remain still. I apprehend that Mr. Barnes would not say that this was not law during the time of King Edward VI., and for a long time after. In the reign of Charles the First the Puritans complained of Laud, Archbishop of Canterbury, for having the cross in his chapel at that time.

The Chancellor.—Do you mean that cross means the same thing as image?—because there is an injunction against the decking of images.

Mr. Gidley.—I am against the introduction of images; but the Church does not object to the cross, though she does to an image. Bingham spoke of the antiquity of the cross as an ornament in the French Church. It was introduced generally about the year 340, and St. Chrysostom alluded to it. Its origin was, therefore, not to be dated to Constantine, but to the following age of the Church. It was immaterial, however, to show when it was done; it was enough to ascertain that it was a custom of the Church. The injunction of Queen Elizabeth directed the destruction of all shrines, pictures and monuments of feigned miracles, &c.

The Chancellor.—These injunctions also contain a prohibition of decking an image.

Mr. Gidley.—Had there been any thing of that kind here, I should not have appeared to defend it. But in the latter part of her reign the Queen found reason to check the zeal which this injunction had created. The statute of 1553 provided, that whoever should wilfully, unlawfully, and contemptuously pull down, spoil, break, or alter any crucifix or cross, now or hereafter used in any Church or Churchyard should be punishable. If there was a punishment imposed by statute for destroying a cross, it followed inevitably that the existence of it was lawful.

The Chancellor.—Do you think it would be legal to have a crucifix in the Church?

Mr. Gidley.—I should wish to confine my argument to a cross. I know there are such ornaments as crucifixes in existence; there is one in this Cathedral, but it is almost out of sight on one of the bosses in the roof. I contend that no setting up a cross in a church is illegal. Mr. Gidley here referred to Archdeacon Hale's work, pp. 108 and 120, and after reading the passage at length, observed that there was a constitution of an Archbishop of Canterbury in existence, which directed the parishioners to provide two crosses. There was also a decision of Dr. Duck, Chancellor of the Bishop of London, in the case of the parish of Allhallows, Berking, where a cross and some images and pictures had been set up in the Church. The pictures and images were ordered to be removed, but the cross was allowed to remain.

Prebendary Coleridge.—What is the date of that decision?

Mr. Gidley.—The 18th of January, 1639. No doubt the Chancellor knew that had he directed the cross to have been removed, he would have subjected himself to proceedings under the statute of Mary. In Brand's Popular Antiquities, a new edition of which had recently issued from the press, a Churchwarden Bill was given, of which one item for Easter was three great garlands for the crosses.

Prebendary Coleridge inquired the date of this.

Mr. Gidley.—1512.

Prebendary Coleridge.—Before the Reformation.

Mr. Gidley said, his object was to show the antiquity of the custom, In the *Guide to the Architectural Antiquities in the Neighborhood of Oxford*, published 1842, it is stated that in the Church of Charlton on Otmoor, it is the custom on May-day to hang a large garland on the holy-rood, and let it remain until the following year, when it is succeeded by another, and an engraving of the cross so decked is given. After all these authorities, it would require something very stringent on the part of Mr. Barnes, to show that Mr. Smith had been guilty of an act contrary to the Ecclesiastical laws in decorating the Church with flowers. Nothing to prohibit was found in the Act of Edward VI. It has been shown that it was usual to decorate Churches at Christmas, and what was lawful then was lawful on any other day in the year. The practice may have had its origin from the ornaments introduced by King Solomon when he built the Temple, and of whom it was recorded in the sixth chapter of the First of Kings, that he ornamented that building with carvings of palm-trees and open flowers, and very probably persons who had not the ability to decorate their Churches with this expensive work, from this took the idea of introducing natural flowers as ornaments, they being, it had been said, appropriate symbols of the resurrection, having just risen from the earth. Whether this signification was fanciful or no, he would not discuss,—he understood that it was the practice in London for many Churches to be decorated with flowers on different festivals. On reference to *Bingham*, he found a passage on the subject which he thought very material. The author mentioned the antiquity, and quoted St. Austin and St. Jerome in support of it. The latter thought so highly of it, that he mentions particularly the duty of keeping Churches clean, and decking them with flowers, which practice that Father commends as better than giving rich ornaments or costly pictures, the cost of which might be better laid out on the backs and bellies of the poor, than in needless gifts to be suspended from the pillars of the temple. He did not remember ever having attended a Church at Christmas which was not decorated,—he believed it was usual in some Dioceses to keep in remembrance the day on which the Church was dedicated; this was the practice in some Churches in Derbyshire and Oxfordshire. In this case, therefore, it could not be said to be illegal. But a new point has been thrown into the case, inasmuch as it was said that the Bishop stated to Mr. Smith, that the putting up of these ornaments was illegal, and it was contended the continuing them afterwards was illegal. Now, he apprehended that the Bishop's opinion could not affect the law. If the Bishop had forbidden Mr. Smith, and the latter had thought proper to continue the ornaments on the table afterwards, the case would have assumed a very different aspect. But the Bishop did nothing of the kind; and a man was not to be rendered criminal by implication. Besides, this conversation was previous to the act charged, viz. the "setting up;" therefore the offence (if any) must be complete in that. They would not add to or diminish from it. Either the setting up was or was not unlawful. Mr. Smith was brought there, charged with having infringed the law; he contended that he had shown the alleged offence to be an innocent and ancient custom, and he called upon the Commissioners to report that there was no *prima facie* ground for further proceedings.

Mr. Barnes, in reply, contented himself with repeating his former argument, that there was nothing in the rubric to authorize the ornaments which had been used in this case, but everything to exclude the idea that by any possibility they were allowed. Mr. Gidley had referred to the statute of Mary, which prohibits persons from defacing, among other things, crucifixes and crosses, which "may be now or hereafter in use" in Churches. That statute could not undertake to say what should be lawfully in use. It was only against pulling down what was lawfully in use.

Mr. Gidley.—"What is now or hereafter shall be in use."

Mr. Barnes.—That must mean "in use by law"—and it is confounding all ideas of law to put it in any other way. He was very glad Mr. Gidley had referred to the injunctions, because he had considered that they had confirmed his view of the case, and he repeated his former opinion that a *prima facie* case was made out against the defendant.

The Court was then cleared for the deliberation of Commissioners, which lasted full an hour. On the re-opening of the Court, the Chancellor pronounced the report of the Commissioners to be *prima facie* case was made out.

Mr. Gidley, on the part of Mr. Smith, referred to the sixth section of the Act, and said that as the Commissioners were of opinion there was a *prima facie* case, Mr. Smith would consent that the Bishop should pronounce sentence without further proceedings.

The necessary documents were then signed, and the business terminated.

The candidates already in the field for the representation of Oxford University in the next Parliament are Mr. Gladstone, Mr. Cardwell, who held a Secretaryship in the Treasury office under Sir R. Peel, and is considered as a useful man of business as well as a rising politician, and Mr. Chas. Round, present member for North Essex. The first of these three is the best known and most distinguished. A Committee to procure his return has been already organized, and has put forth an Address contrasting his merits with those of the other two candidates. They pledge themselves to labor in behalf of Sir R. Inglis, should he come forward. The list includes such names as Dr. Moberly, Dr. Hook, Mr. Justice Coleridge, Prof. Phillimore, Henry Hallam, Esq., T. D. Acland, Esq., and Sir W. Hathcote. The opposite parties have already evinced a disposition to resort to personalities in the contest. Not content with alleging Mr. Gladstone's conduct on the Maynooth question as a shameful tergiversation, they have circulated a report that his sister's conversion to Rome was owing to his advice. This has been replied to by Mr. Gladstone himself. Mr. Cardwell is nephew to the Master of St. Alban Hall, and owing to this and Sir R. Peel's favor, will undoubtedly receive a strong support. Like Mr. Gladstone, he voted for the Maynooth grant and the repeal of the Corn-laws, supporting quite unhesitatingly all of Sir R. Peel's policy. Mr. Round has been ten years in Parliament. When first brought forward in the present contest he was supposed to be an Evangelical candidate, but is represented as a sincere member of the Church of England. He voted against the Maynooth Grant and the repeal of the Corn Laws. The Oxford election when it occurs will undeniably be as exciting a one as any in England.

The Hon. and Rev. Robert Eden was consecrated Bishop of Sodor and Man on Sunday, May 23, in Whitehall Chapel, by the Bishops of Carlisle, Ripon, and Oxford. The consecration of four new colonial Bishops will take place on the 29th of June in Westminster Abbey. The Archbishop of Canterbury, assisted by the Bishops of London, Winchester, and Durham, will perform the ceremony, and the new prelates will be presented either by the Bishop of Chichester or Worcester. They will proceed to their Dioceses within six weeks of their consecration. Arrangements are in progress for erecting Sierra Leone into an Episcopal See, to which a Bishop will soon be nominated.

The ordinations on Trinity Sunday by 10 Bishops were, of Deacons 116, of Priests 100.

The Montem, that well known triennial festival at Eton has been discontinued. It has been held every third Whit-Tuesday for nearly 70 years. Dr. Hawtrey, the head-master, has remitted to the father of the "captain of the school" (as the boy is termed for whose benefit the proceeds of the Montem were appropriated) 200*l.* as a compensation for his loss. He proposes that an assembly of Etonians be held triennially.

The visitation of the Bishop of London, to decide the right of presentation to St. Giles's, Cripplegate, has resulted in a sentence that the sub-dean had failed to establish his claim, under an ordinance of the chapter passed in 1295. Archdeacon Hale has accordingly been inducted.

May 20, a large meeting convened by requisition to the Bishop of the Diocese was held in London, to consider the claims of the Society for Propagating the Gospel in Foreign Parts. The Bishop was in the chair, and the meeting was addressed by Lord J. Manners, Mr. Gladstone, the Bishop of Tasmania, and the Bishop elect of Adelaide.

It was stated at a late meeting of the Church Building Society that Miss Burdett Coutt's donations for Church purposes have reached the sum of 70,000*l.* She contributed the funds for endowing two Colonial Bishoprics, and also for a church and schools now building in Westminster.

The Society for Promoting Christian Knowledge has granted to each of the four new Colonial Bishops 500*l.* for promoting the objects of the Society, and has promised each 2000*l.* towards the erection of colleges in their dioceses.

Among the deaths we notice that of Mary Anne Lamb, sister of Charles Lamb, ("Elia",) aged 83.

"A Commentary on the Holy Scriptures for the Unlearned," is announced as contemplated, to be edited by the Rev. Messrs. Keble, Pusey, Williams, and Marriott. Each part of the publication is to consist of some book or books entire. The first will not be ready in less than a year.

"Sermons suggested by the Miracles of our Lord," preached during Lent, 1847, by Dr. Hook, are in course of publication.

The Bishop of Oxford has edited a "Life of Mrs. Godolphin by John Evelyn, of Wootton, Esq.," now just published.

The Rev. W. J. E. Bennett has published "Lives of certain fathers of the Church in the Fourth Century."

"The Vast Army" is the title of a new allegory by the Rev. E. Munro, author of "The Dark River."

"Stories from Herodotus," by C. E. Moberley, we hope will be reprinted here.

We are able to glean absolutely nothing of Continental news.

## DOMESTIC INTELLIGENCE.

Massachusetts.—The Annual Convention of the Church in this diocese met in Trinity Church, Boston, on Wednesday, the 9th inst. After the opening services Rev. Mr. Lee was chosen Secretary. The Bishop's address was delivered Wednesday afternoon. A canon was passed which provides for the election of delegates to the General Convention once in three years. A resolution was passed requesting the clergy of the diocese to make quarterly collections in aid of Missions. A resolution requesting the Bishop to ordain to the Diaconate under Canon VI. of 1844, was postponed till the next Convention. The following Standing Committee was elected—Rev. A. H. Vinton, D D., G. M. Randall, and J Woart, Messrs. E. S. Rand, O. Daniel, and G. M Dexter. Delegates to the General Convention—Clerical, Drs. Vinton and Edson, Messrs. H. W. Lee and C. Mason; Lay, Messrs. W. Appleton, Codman, Newton and Rand. St. Paul's Church, Nantucket, and Grace Church, Lawrence, were admitted into union with the Convention.

The Bishop's Address reports during the past year, 232 confirmed, 1 corner-stone laid, 4 churches consecrated, 3 deacons and 5 priests ordained. Candidates for orders 7.

The corner-stone of Christ Church, about to be built in Swanzey, was laid June 12th, by the Rev. A. D McCoy of Fall River. The Rev. G. W. Hathaway of Rhode Island, and the Rev. H. W. Lee of Massachusetts, were present.

At an ordination, holden in Trinity Church, on Tuesday morning last, the Rt. Rev. Bishop Eastburn admitted the Rev. Shipley Wells Wilson, and the Rev George H. Clark to the holy order of the priesthood

Morning prayer was read by the Rev. Saml. A. Clark. The sermon was preached by the Rev. Thomas M. Clark. The candidates were presented by the Rev. Messrs. Woart and Greenleaf. The Rev. Dr. Strong and the Rev. Messrs. Woart, Greenleaf, T. M. Clark, Franklin, and Wildes, joined the Bishop in the laying on of hands. The holy communion was administered by the Bishop.

The Rt. Rev. Bishop Eastburn instituted the Rev. Theo. W. Snow, into the rectorship of St. Thomas's Church, Taunton, on Sunday last.—*Christian Witness.*

Rhode Island.—Tuesday, June 8th, in Grace Church, Providence, morning prayer was said, a sermon preached, and the Eucharist celebrated at the opening of the Annual Convention of the Diocese. On organizing the Rev. Benjamin Watson was re-elected Secretary. St. Andrew's, Providence, and St. Peter's, Johnston, were admitted into union with the Convention. The constitution which had been presented and accepted at the last Convention, was unanimously ratified. The standing committee elected consists of Dr. Crocker, Rev. Messrs. Cooke, Taft, and Vail, and Messrs. Burgess, Mumford, Wardwell and Waterman. Delegates to the General Convention, clerical, Dr. Crocker, Rev. Messrs. Taft, Penney and Vail; lay, Messrs. Duncan, Nichols, Wardwell and Wilkinson. The Convention was in session three days.

The sum of $8,000 has been raised by subscription in Providence, and expended in the purchase of 42 pews in Grace Church, containing 206 sittings, to be forever free and exempt from all taxes.

On the 25th May, 1847, at the new missionary station, Spragueville, six persons were confirmed. Evening prayer was said by the Rev. J. H Eames, assisted in the lessons, by the Rev. John B. Richmond The Preface in the confirmation office was read by the Rev. James C. Richmond. Sermon and address by the Bishop. Much interest was added to the services of the evening by the excellent style in which the singing and chants were performed by the choir of Trinity Church, Pawtucket.

Friday, June 4th, six persons were confirmed in St. Peter's Church, Rockville Evening prayer was said by the Rev. Daniel Henshaw, and the Preface read by the Rev. Andrew Croswell, missionary at the station. The Bishop preached and addressed the candidates.

The first Sunday after Trinity, June 6th, at 3 o'clock, P. M. Evening prayer and the Preface having been read by the Rev. Daniel Henshaw, eleven persons were confirmed in Grace Church, Providence. The Bishop addressed the candidates and the congregation.

In the evening of the same day, at 8 o'clock, in St. Stephen's Church, Providence, seven persons were confirmed. The service was said by Rev. Daniel Henshaw Rev. J. H. Eames, rector of the parish, read the Preface, and the Bishop delivered a sermon and address.—*Christian Witness.*

Connecticut.—The Convention again met Thursday, June 10, at 8, A. M., and was occupied during the day by miscellaneous business. A vote of confidence in the mission to Constantinople was passed unanimously. A committee was appointed to collect subscriptions for the erection of a monument to Bishop Seabury in the New London parish church. Some amendments to the Constitution were adopted, and the business of the Church Scholarship Society was transacted.

The Bishop's address reports 428 persons confirmed, 6 deacons and 8 priests ordained, and 3 churches consecrated. One corner-stone has been laid, and one priest ordained by Bishop Lee at Bishop Brownell's request. There are 24 candidates for orders in the diocese.

Western New York.—The consecration of St. Thomas's Church, Hamilton, by the Bishop of the Diocese on the 8th inst., was an event, interesting not merely to the members of that parish and the inhabitants of the beautiful village in which it is situated, but to all true friends of the Church. A few individuals, zealous in the cause of Christ and His Church have struggled through difficulties and discouragements, and after perseverance almost unparalleled, have succeeded, in erecting and *paying for* an edifice which, for beauty, taste, and convenience is unsurpassed by any in the Diocese.

The style of the building is the early English Gothic, of the 13th century; after a plan generously presented by Richard Upjohn, Esq. The plan has been strictly adhered to by the builder, Mr. Mayhew, of Waterville. The length of the building including the porch and chancel is 65 feet; width 22 feet, height of the interior to the extreme point of the roof 27 feet. The roof is open timbered, the collar beams crossing each other. The walls are painted in excellent imitation of oak. The seats, of oak, are without doors. The windows are of ground glass with side borders of richly variegated colors. In the chancel window behind the altar is the Holy Dove represented as descending. There is a gallery for the organ and orchestra. The organ, corresponding in style and dimensions to the building for which it was expressly made, is a beautiful and sweetly toned instrument, and does credit to the builder, Mr. Alvinzi Andrews of Waterville. The music was under the direction of Mr. Levi of Waterville.—*Gospel Messenger.*

Pennsylvania.—On the 13th inst., the 2d Sunday after Trinity, at St. Mark's Church, Frankford, the Rt. Rev. Bishop Potter, admitted the Rev. Henry S. Spackman, minister of the Parish, to the Holy Order of Priests. The Rev. Drs. Morton and Williams, and the Rev. J. B. Colhoun, were present, and united with the Bishop in the imposition of hands. The morning prayer was offered by the Rev. Dr. Williams, assisted by the Rev. J. B. Colhoun, who read the lessons. The sermon was preached, and the candidate presented, by the Rev. Dr. Morton. The Rev. Dr. Williams assisted the Bishop, in distributing the elements of the Holy Communion.

We cannot let the occasion of the Rev. Mr. Spackman's Ordination pass by without congratulating his parishioners most cordially upon the signs of prosperity, and healthy growth, which have so abundantly followed his ministrations.

The beautiful Church edifice just completed, though thought needlessly large at the time of its erection, has proved, we are both glad and sorry to say, much too small for even the immediate wants of the congregation; the pews, capable of seating about 450 persons, being all taken, and a large number of applicants still left unsupplied.

We are glad to see, however, that the proportions of the church are of that kind, which will most readily admit of its being enlarged at a future day. Most fervently do we trust, that God, who has thus far so signally blessed this people and the work of their Pastor, will continue to bless them as heretofore.—*Banner of the Cross.*

The standing committee, at a meeting, June 14th, signed the testimonials of Mr. Robert J. Parvin, a candidate for Deacon's orders.

Maryland.—Bishop Whittingham visited St. Peter's parish, Talbot county, June 2d, preaching and celebrating the Eucharist. The next day he consecrated Christ Church, Easton, which has been some time completed, and lately freed from debt. The deed of donation was presented by Gen. T. Tilghman, the Senior Warden, and read by the rector. The sentence of consecration was read by the Rev. John Crosdale. Morning prayer was said by the Rev. R. L. Goldsborough and the Rev. S. C. Kerr, the Rev. H. Brown reading the lessons. The Bishop preached, confirmed 4, and celebrated the Eucharist. He visited Rock Creek parish, D. C., June 6th, in the morning, and at night in Trinity Church, Washington, confirmed 8 persons.

North Carolina.—The Convention met in Christ Church, Newbern, on the 5th of May, and continued its sessions till Monday, the 10th. It was opened with the morning prayer by the Rev. Messrs. Shepherd and Parker, and with a sermon by the Rev. Mr. Cheshire. Morning and evening prayer was said each day, with a sermon. The Bishop's address and the parochial reports evinced the usual amount of hard labor with the same encouraging success. The efforts in behalf of the colored population, and the increase of catechetical instruction, and its influence upon the children of many of the parishes, were among the brightest tokens of God's favor. The interest, too, in the mountain missions, and especially in the mission school at Valle Crucis, afforded matter of encouragement and thanksgiving The only ground of depressing anxiety to the Bishop was the great difficulty of meeting, in any adequate degree, the wants of the spiritually needy in his diocese, with an extent of such want equal to that of any diocese in the United States, with *no aid* from the general Missionary Board, and not more than eight parishes, under his own jurisdiction, able to contribute to the work, the Bishop seemed almost overwhelmed with the magnitude of his trust, and the sense of his inability to fulfil it.

The business of the Convention was conducted with the utmost harmony, and resulted in a determination on the part of its members to redouble their efforts to provide means for preaching the Gospel to the poor.

On Saturday evening the Bishop held a confirmation in Christ Church, when fifteen persons were confirmed, nearly half of whom were from the chapel of colored people, under the pastoral care of the Rev. Wm. N. Hawks. On the next morning, (5th Sunday after Easter,) the Bishop admitted two Deacons to the holy order of Priests.

The Standing Commmittee for the next year consists of the Rev. Richard S. Mason, D.D., Rev. Jarvis B. Buxton, Rev. Aldert Smedes—Hon. John H. Bryan, John S. Eaton, Esq.

Delegates to the General Convention:

Rev. Richard S Mason, D.D., Rev. R. B. Drane. D.D., Rev. Samuel I. Johnson, Rev. F. M. Hubbard—Josiah Collins, Esq., John W. Wright, Esq., John S. Eaton, Esq., James W. Bryan, Esq.

The other committees the same as last year.—*Banner of the Cross.*

Missouri.—The Eighth Annual Convention of the Diocese of Missouri, assembled in Grace Church, Jefferson City, on Wednesday, the 12th of May. Morning prayer was said by the Rev. W. Griswold, Rector of St John's, St. Louis, and the lessons read by the Rev. A. D Corbyn, Rector of Christ Church, Boonville; the ante-communion service was read by the Bishop, and a sermon preached by the Rev. E. H. Cressy, Rector of Grace Church, St. Louis. Holy communion was administered by the Bishop, assisted by the Rev. Messrs. A. D. Corbyn and Griswold.

There were present of the clergy, the Rev. Messrs. A D. Corbyn, W. B. Corbyn, Cressy, Griswold, Hedges, Reed, and Sill, and Lay Delegates from six parishes.

There was no business transacted, or subjects of interest brought before the Convention, beyond the ordinary Diocesan legislation. The Convention was entirely harmonious in all its proceedings. The following elections were made:

*Standing Committee.*—Rev. E. H. Cressy, Rev. W. Griswold, Rev. W. B. Gorbyn—J. P. Doan, Esq., D. Hough.

*Delegates to the General Convention.*—Rev. A. D. Corbyn, Rev. W. Griswold, Rev. E. H. Cressy, Rev. G. W. Sill—Josiah Spalding, jr., Esq, J. P. Doan, Esq., G. W. Morton, Esq, Edward Mead, Esq.

*Secretary of Convention.*—Rev. E. H. Cressy.

*Treasurer*—John Halsall.

*Trustees of General Theological Seminary.*—Rev. W. Griswold, and J. Spalding, Esq.

The Convention adjourned on Thursday morning.

On the morning of Ascension Day, the Rt. Rev. Bishop Hawks confirmed three persons in Grace Church, Jefferson City.

In the afternoon of the same day he administered the same rite in the Penitentiary of the State, to fifteen of the convicts, the Rev. Mr. Hedges, Rector of Grace Church, is also Chaplain to the Penitentiary. These are a portion of the fruits of his judicious labors, among that unfortunate class of men. There were present of the clergy, besides the Bishop and Chaplain, the Rev. Messrs. A. D. Corbyn, W. B. Corbyn, Cressy, Griswold, and Sill. Evening prayer was said by the Rev. A. D. Corbyn, and the lessons read by the Rev. Mr. Cressy. After the rite of confirmation, the Bishop delivered a very impressive and touching address, which was listened to with marked attention and interest by the assembled convicts, about one hundred and fifty in number. Seldom has the writer witnessed a more touching service than this, and never has he felt more, how beautifully, and, at times, affectingly appropriate are the holy services of the Church "for all sorts and conditions of men."

On the Sunday after Ascension the Bishop visited the Parish of St. Mary's, Fayette, where he preached, administered holy communion, and confirmed three persons; this parish was admitted into union with the Convention at its late meeting; they intend to erect a church edifice in the Gothic style the present season.

On Monday, the 17th, in Christ Church, Boonville, confirmed seven persons and delivered an address.

On Whitsunday, for the parish of Christ Church, Lexington, the Bishop preached and confirmed five persons. In this parish also, measures are in progress for the immediate erection of a house of prayer. Plans have been procured and adopted for a neat Gothic structure, and a considerable portion of the funds raised for the purpose.

The Bishop was accompanied and assisted in the various services of this visitation, at the different points, by the Rev. Messrs. W. B. Corbyn, Cressy and Sill.—*Ib.*

## Notices.

### CHURCH OF THE GOOD SHEPHERD.

It is expected that Bishop DeLancey will administer the rite of Confirmation at the Church of the Good Shepherd, corner of Market and Monroe streets, on Sunday evening next, 27th inst.

Service at 8 o'clock.

New York, June 26, 1847.

*P. E. Church Missionary Society for Seamen in the City and Port of New York.*—An adjourned meeting of the Board of Managers of this Society will be held in the Sunday School-room of the "Church of the Ascension," on Monday evening next, (28th inst.,) at 8 o'clock.

Thos. P. Cummings, Rec. Sec.

N. B. The "Board" having "Resolved to meet weekly until the debt for building the 'Church of the Holy Comforter' is paid," the hope is indulged by the Secretary that the *response* at this meeting will be such as to require no other call before the regular meeting in July.

June 26, 1847.

☞ The Rt. Rev. Bishop DeLancey will administer the holy rite of confirmation at the *Floating Church of our Saviour*, (not Church of the Holy Comforter, as has been announced,) on Sunday afternoon next, June 27, 1847. Services at half-past 3 o'clock.

New York, June 26, 1847.

### SERVICES FOR THE DIOCESE OF NEW YORK.

| | | | | |
|---|---|---|---|---|
| Sunday, | June | 27th, | in Calvary, N Y, ord'n, | 10 1-2 A.M |
| " | " | " | " Float'g ch of Holy Com'r, | 3 P.M. |
| Tuesday, | " | 29th, | " Tuckahoe—conse'n, | 10 A. M. |
| Thursday, | July, | 1st, | " West Point, conse'n, | 10 A. M. |
| Saturday, | " | 3d, | " Stockport—conse'n, | 10 A M |
| Sunday, | " | 4th, | " Hudson, | 10 A. M. |
| Tuesday, | " | 27th, | " Morristown, | 3 P. M. |
| Wednesday, | " | 28th, | " Ogdensburgh, | 3 P. M. |
| Thursday, | " | 29th, | " Canton, | 10 1-2 A. M. |
| " | " | " | " Potsdam, | 3 P. M |
| Friday, | " | 30th, | " Waddington, | 10 A. M. |
| " | " | " | " Norfolk, | 3 P. M. |

May 10th, 1847.

## Acknowledgments.

*Foreign Missions.*—Since his report of June 15th, the Treasurer acknowledges the receipt of the following amounts:—

Through Henry Burroughs, treasurer, Mass, St John's ch, Northampton, 3; St Michael's ch, Marblehead, 41; S S, Grace ch, Boston, for education of 15 children, Africa, 125; St Paul's ch, do, for education of 10 children, Africa, 80; Mrs Thos G Fessenden, part of 15; a lady of Hanover, 3; St Mary's ch, Newton, Lower Falls, 20—236 41; Hungar's parish, Northampton co, Va, for Africa, 10; do, China, 10; St John's ch, Hartford, Ct, half, 15; St John's ch, Elizabethtown, N J, 20; Trinity ch, Columbus, Ga, 16 31; do, for China, 8 50; Ladies' Miss'y Society, St John's ch, Portsmouth, N H, 25; ladies of St John's ch, Wilmington, N C, for China, 82; do, a member, for Constantinople, 10; a friend to the missionary, Brooklyn, a monthly contribution, half, 1; St James's ch, Fairhaven, Ct, half, 4. Total, 435 22.

J. SMYTH ROGERS, Treasurer,
281 Broadway.

New York, June 22, 184.

*German Prayer Books for St. Simon's Church.*—In answer to the appeal of last week, the subscriber acknowledges the receipt of the following sums:

From a friend, 5; L M Hoffman, 5; J Smyth Rogers, 3; W F Havemeyer, 5. Total, 18.

Leaving $32 yet to be received to enable them to avail themselves of the Society's liberal offer of 200 Prayer Books at half the cost price.

John McVickar, Chairman, &c.

*New York Bible and Common Prayer Book Society.*—The Treasurer acknowledges the receipt of the following sums,

From Mrs Catharine Sprague, to constitute her a life member, 25; from monthly offerings of St Paul's ch, Sing Sing, Rev C Tomes, 94 cts; Ch of Annunciation, Rev S Seabury, D D, 22 45. Total, $48 39.

Donations and subscriptions thankfully received by
Thomas C Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, June 22, 1847.

*Protestant Episcopal Tract Society.*—The Treasurer acknowledges the receipt of the following sums, viz:—

From Mrs Frences Rhodes, subscription, 2; E H Pease, Albany, remittance, 5 70. Total, $7 70.

Donations and subscriptions thankfully received by
Thomas C. Butler, Teasurer and Agent,
At the Depository, 20 John street
New York, June 22, 1847.

St. Simon's *German Free Church.* The Treasurer gratefully acknowledges the receipt of the following sums towards the support of the above church:

By Rev Thomas Cook, from R B Minturn, Esq, $25; Mrs Caspar Meier, 10; S Cambreling, Esq, 10; O J Camman, Esq, 10; J Grosvenor, Esq, 10; A B McDonald, Esq, 5; W Nelson, Esq, 5; D A Cushman, Esq, 5; T S Winslow, Esq, 3.

Further donations towards the support of the above church will be gratefully received—and may be left with Messrs. Stanford & Swords, 139 Broadway; J. H. Swift, 158 Water street; or with

JOHN A. VAN BLARCOM, Treasurer,
New York, June 19, 1847. 27 Water-st.

## Married.

On Thursday, the 16th inst., in Ascension Church, Wakefield, by the Right Rev. J. P. K. Henshaw, D. D., the Rev. James Helme Carpenter, Rector of said Church, and Miss Mary Hoxie, daughter of the late Dr. George Hazard, of South Kingston.

On Tuesday, the 22d inst., at St. Stephen's Church, by the Rev. J. Price, Mr. Henry B. Cornwell of Jordan, N. Y., to Miss Sarah J. Curtis of this city.

## Clerical Changes.

The Rev. C. S. Putnam has taken charge of St. Paul's, Woodbury, Conn.

The Rev. Abel Ogden having removed from Windham, to Bridgewater, Conn., wishes his letters and papers to be directed accordingly.

The Rev. S. A. Clark to the rectorship of Christ Church, Plymouth, Mass.

The Rev. M. P. Stickney having removed from Marblehead to Cambridgeport, Mass., requests that his letters and papers be directed accordingly.

The Rev. Elisha F. Watson, late in charge of St. Matthew's, Jamestown, has removed to Wakefield, R. I. Address the latter place.

The Rev. R. H. Bourne, from New York to Pennsylvania. Address, 146 Chesnut street, Philadelphia.

The Rev. A. G. Mercer to the Rectorship of St. John's, Staten Island, in this diocese.

The Rev, D. Henshaw, from Rhode Island, to Maryland.

The Rev. W. S. Child, from Virginia, to Rhode Island.

The Rev. F. M. Hubbard having resigned the charge of Christ Church, Newbern, and accepted the rectorship of Trinity School, the new Diocesan School of North Carolina, near Raleigh, requests that all letters and papers for him may be addressed accordingly.

The Rev. Ephraim Punderson having resigned the charge of Trinity parish, Lyme, in May last, and having taken residence for the present at Cleveland, Ohio, wishes that all papers, letters, &c., for him may be directed accordingly.

## Advertisements.

RYDAL MOUNT SEMINARY FOR BOYS,
Charlestown, Mass.

Few of the delightful mansions for which the vicinity of Boston is distinguished, are possessed of more attractions than the one which has been secured for this Institution. It is distant but ten minutes' walk from the central part of the City of Boston, whilst the extensive grounds around it, abounding in fruit and shade trees, impart to it the united charms of elegance and seclusion.

The course of instruction will include every branch which pertains to an accomplished education. Special attention will be given to the formation of manners, which are the result of habits rather than precepts. The pupils, with their Teachers, are regular attendants at St. John's Church, (Episcopal.)

The health of the pupils is most carefully attended to—the regular exercise—the abundant and wholesome food—and the salubrious situation of the School, are the main causes which conduce to this end, and are found so effectual that the advice of a physician is scarcely ever required. The Institution is abundantly furnished with all "appliances and means" which may conduce to the amusement and recreation of the boys, out of school hours. Gymnastics, Gardening, &c. &c., form a portion of their more atheletic occupations; while for stormy weather, and in-door amusements, every facility is offered for making the time pass in such a manner as to keep the powers of the body and mind in constant and healthy exercise. The whole establishment is made to resemble, as nearly as possible, a large, well regulated family.

Pupils are received at any age over eight years. It is preferred to have them sent at as early an age as convenient, in order that they may receive the full benefit of the course of instruction and moral training pursued in this establishment.

Boarding and tuition in the English branches and the Classics, per year. $200.

A long list of References, of the highest respectability, in Boston and the vicinity, may be seen by any who are disposed to patronize the School.

Circulars may be seen at the office of The Churchman.

T. B. Clough, *Principal.*
E. W. Abbott, *Superintendant.*
Rev. Wm. Withington, *Teacher of the Classics.*
F. B. Casas, *Teacher of Spanish.*
A. Auray, *Teacher of French and Drawing.*
Mrs. Louisa Patterson, *Matron.*
June 26—3m

*Church Publishing and Bookselling Establishment.*
10 John street,
*Under the office of the Churchman.*

The Episcopal Church of Scotland, from the Reformation to the Revolution, 8vo $2 50.
The Episcopal Church of Scotland since the Revolution, 2 50.
Mathew's Sermons, 2 vols 8vo. 2 50.
Carey's Testimonies of the Fathers, 8vo. 2 50.
Truth of Revelation Demonstrated, by Murray, 1 50.

☞ *The above are English Books, and at unusually low prices.*

Bishop Horne's Complete Works. 2 vols. 8vo.
Barrow's Complete Works. 3 vols. 8vo.
Leighton's Complete Works, 1 vol. 8vo.
Cruden's Concordance
Patrick, Lowth, and Whitby's Commentaries, 4 vols.
Burkitt's Notes on the New Testament. 2 vols.
Bloomfield's Greek Testament. 2 vols.
Shackford's Sacred and Profane History. 4 vols.
Hammond's Canons of the Church.
Bishop White's Opinions.
Young Churchman Catechised.
Parish Library. 12 vols.

Also a general assortment of Church Books, including cheap editions of Bishop Beveridge on Frequent Prayer and Communion, Pointed Psalter, &c., always on hand. Prayer Books from 20 cents to $11—*all new editions.*

*Will be Ready on Monday.*

History of the Church in Narragansett, Rhode Island, containing biographical, and geneological notices of the distinguished men, and families of the State. By Wilkins Updike, Esq. One volume, 536 pages, illustrated. Price $2 50.

HENRY M. ONDERDONK,

☞ Books not on hand procured at the shortest notice.
June 26.

TO THE CLERGY.

Just received, by the ship New World, an additional supply of valuable theological works, consisting in part of the works of Turretin, Bishop Jewell, Waterland, Lardner, Leslie, in 8vo. and folio, Bp. E. Hopkins, Toplady, Archbishop Sharpe, Hoadley, Bloomfield's Critical Digest, Pallavicine's Council of Trent, Bent's translation of Father Paul's do, Taylor's Hebrew Concordance, Hammond on the New Testament, folio and 8vo, Leigh Richmond's Fathers of the Church, Hole on the Liturgy, 4 vols., Stephen's History of the Scotch Episcopal Church, 4 vols., with several hundred volumes of Sermons.

For sale on the lowest terms, by
STANFORD & SWORDS, 139 Broadway.

Also a copy of *Mathew's Magnalia*, the original edition, in folio. June 26.

BOOK AND FANCY JOB PRINTING neatly executed at this office.

## THE NOBLE ARMY OF MARTYRS.

We sit beneath the spreading vine
In some sequester'd glade,
And where its verdant tendrils twine
Enjoy refreshing shade;
Or pluck, to quench thirst's burning pang,
Amid their bowers of green,
The clust'ring grapes which richly hang,
Half hid by leafy screen;

Yet think not how, in shadeless field,
The weary hinds must toil,
Before the plant its gifts may yield,
Or shade, or purple spoil:
How day by day, with careful hand,
They train each tender shoot,
Before the vernal leaves expand,
Or ripens autumn's fruit.

And thus we rest in peace beneath
The ever-blooming tree,
Whose leaves with fadeless blossoms wreathe,
The nations' balm to be;
Forgetting how the seed at first
Was sown in barren clod;
How wearily the germ was nurs'd
Whence sprang the Church of God.

How grew the Church of God? it grew
Not as a summer flower,
But Martyr's blood, like morning dew,
Was its reviving shower;
And round it ever gush'd and pour'd
A verdure-yielding tide;
That stream, the life-blood of its Lord,
Warm from His wounded side.

Can we forget the glorious band
Who, 'mid those days of strife,
Nurtur'd the plant with tender hand,
And warm'd it into life?
Should *we* forget, yet deem not then
Their names can ever die:
Inscrib'd not on the hearts of men,
They meet the sleepless eye.

On earth, in hours of darkling fears,
They drain'd the martyr's cup,
Yet faith's clear eye, undimn'd by tears,
In trust to heaven look'd up;
Permitted for awhile to view
The cloudy curtain furl'd—
Jehovah's glory streaming through
Upon the shrouded world.

Around then in its fury rang
The scorner's taunting shout,
And swelling trump, and clarion's clang,
Death's wildest dirge peal'd out;
But from the calm blue sky aloft,
To cheer each sinking soul,
Celestial strains of music soft
O'er their wrapt senses stole.

They sleep—but, ever ling'ring round
Each heav'n remember'd tomb,
An angel's voice, with gentle sound
Breathes sweetly through the gloom,
And whispers of each martyr'd son—
Thus, thus the Spirit saith—
They rest, their work is nobly done;
These all have died in faith!

And till from death's calm sleep they wake,
To wear the diadem,
Our Mother Church, for Jesus' sake,
Will fondly cherish them.
In faithful hearts their memory stor'd,
Let not their fame grow dim;
These martyrs for their martyr'd Lord,
They must be dear to Him!

Rev. B. D. Winslow, A. M.

For the Churchman.

## TRACTS FOR THE SEASONS.

NO. CXXIV.

Every reflecting person must perceive the strivings of two far different principles within himself—one urging to the indulgence of sensual passions and affections; and the other whispering warnings of the danger, degradation, and misery of such a course, and pointing to that of virtue and piety.

What is it that presses on the votary of vice in his career of profligacy and intemperance? The ungoverned influence of those inclinations and propensities which he possesses in common with the inferior animals, formed, like him, of the dust of the ground.

What often checks him with the alarm of a troubled conscience, and the dread of impending danger; makes him seek, in shame, concealment from the world; and prompts unwonted resolutions of amendment? The workings of his "living soul," the immortal "breath of life," which, moved by the Spirit above, bears constant testimony that man is destined for a more glorious than a mere earthly existence, and a higher character than that of a mere inhabitant of earth.

What checks the lukewarm Christian in his yielding to the spirit of this world? The secret revoltings of the living soul within him, which, of heavenly origin, and formed for heaven, is, by grace, directed heavenward, and possessed of properties and affections which enter a constant protest against reducing human beings to a level with those who have but animal propensities and inclinations to govern their conduct, and form their character. And what keeps back the same lukewarm Christian from fulness and consistency of devotion to spiritual and eternal things? Those groveling propensities and inclinations which, incident to his origin from the dust of the ground, connect—too closely, alas! in cases like his—the human with the inferior animal productions of creative power.

What animates the obedience of the humble faithful Christian, warms his devotions, and kindles the flame of his love? The operation of divine grace upon the moral and intelligent principle within him. What often damps the ardor of his devotion, distracts his mind with the thoughts and cares of time and sense, checks the full flow of his affections towards the great Object in whom they should all be centred, and lades his conscience with guilt—presenting perpetual motives to humility and penitence? His connexion with the dust of the ground, the union of his soul with a frail and corrupt body, perpetually cherishing the mutual opposition resulting from contrary tendencies.

Thus does experience corroborate the Scripture truth that fleshly lusts war against the soul; and the fact of there being in us two such contrary principles, and of our being composed, as it were, of two such different natures, each presenting its claim to our chief regard, but having such different results to offer for the choice we make between them, urges upon us most seriously the momentous question what that choice shall be.

Were we to take the general practice of men as the criterion of right in this matter, our preference would be unequivocally given to such pursuits and pleasures as refer mainly to the body. For of whom is the mass of men principally composed? Of the ambitious, eager in the pursuit of temporal power, honor, and influence; the avaricious, bent on gain, and the close preservation of wealth; the sensual, rioting in excess and wantonness; the votaries of fashionable pleasures and vices; the slothful, wasting their time in idleness, and listless indulgence; the vain and the proud, careful mainly for bodily decoration and accomplishments. And is this right? Man's body is but the dust of the ground; gross, earth-born matter. His soul is the breath of life, proceeding from God Himself: it is spiritual, celestial, the image of the Creator. Possessing bodies, we partake of the nature of brutes: possessing souls, we partake of the nature of angels. The body may be wrested from our care and devotion by the violence of enemies, and the tortures of persecution: the soul, if duly regarded, is shielded from all the effects of human malice. The body, yielding to disease or accident, will soon return to the earth as it was, and there will be an end to all its pleasure, its beauty, and its adornings: the soul, at that instant, will enter on eternity, of which the happiness or misery will depend upon the preference we gave in deciding whether it or our body should claim our chief regard.

All the happiness which a regard merely for our state here can promise, terminates, at its utmost limit, with the present life; and is often dearly bought. It may gratify our pride: but the grave will soon humble us. It may procure for us a name: but little will that avail in the land where all things are forgotten. It may fill our coffers, pamper our appetites, and give indulgence to our desires: but soon a final removal must come from all these gratifications; and be hastened perhaps by these very means. The indulgences of the natural man, as they are at the expense of a good conscience, and of inward peace and tranquility, so do they often accelerate the return of the body to its native dust—an event, especially under such circumstances, seldom easily effected, but with much distress and anguish. And well were it for the votaries of the body, if the consequences of their worldliness and sensuality rested here. Alas! to pursue them beyond the grave, language fails in force, and imagination falls far short of images sufficiently descriptive. *The worm that dieth not—The fire that is not quenched—The smoke of torment that ascendeth forever and ever—Outer darkness, where there is weeping, and wailing, and gnashing of teeth.* Such are the representations in Holy Writ of the future state of those who neglect their souls.

He who makes his soul the object of his supreme regard, feels a holy and elevating consciousness of right. The purest intellectual pleasure is afforded by his meditations on the works and ways of Providence, on the mysteries of redemption, and on the revelations generally of God's book. His enjoyments of this life, elevated above the kind and degree which are dangerous to his spiritual nature, warming his heart with devout and holy gratitude, and viewed by faith as but the prelude to infinitely greater and more enduring in a better world, impart to him satisfaction of a high and peculiar character. Deeply feeling the opposition between flesh and spirit, which, to the very best, is a perpetual source of trial and sorrow, the separation of soul and body to him is welcome; and when dust returns to dust, his spirit, having access ministered to His favor through the blood of the atonement, returns to God who gave it.

O let the Christian beware how he suffers himself to become insensible to the claims of his soul, and thus deprive it of a return to its celestial birthplace, and doom it to the degradation and misery of being forever associated with infernal spirits. When worldly gratifications, however innocent in themselves, damp the ardor of his piety, draw off his soul from devotion, alienate his affections from God, or indispose him for religious exercises, let him be sure that he is going too far, and must retrench at once, if he would not that it be forever too late. He will doubtless meet with difficulties in pursuing the only Christian and reasonable course; he will often experience the insufficiency of his own strength; and find the force of temptation gaining upon him. But he has a Refuge in the mediation of his Saviour, and the grace of the Holy Ghost; and the religion and Church of the Gospel are the means whereby he is effectually to avail himself of this refuge. Evangelical faith, working by love in the affections and duties of Christian penitence, humility, devotion, and charity, imbuing his character, and constituting the uniform tenor of his life, as he will find it attainable through the spiritual influences pledged and imparted in the Christian covenant, so will it prove means of their constant continuance and increase, securing to him the perpetual mastery here, and the final victory hereafter, over all hindrances to the progress of his soul towards the perfection of celestial happiness and glory.

B. T. O.

For the Churchman.

*Mr. Editor,*—When what has been called the *Catholic movement* began to alarm ill-informed and disaffected Churchmen, it was charged by them with being untrue to the standards of the Church, to the principles of the English Reformers, and to the writings of the most distinguished high Church divines. Very soon, therefore, we began to hear strange sounds from the low Church party. They were at once great sticklers for our *inimitable Liturgy*; they were of the *old high Church school*; they were *Bishop Hobart Churchmen*; they were *for the Church as it is*; they were *against novelties and innovations*; &c. &c. Sensible men, well acquainted with the character and history of the Church, knew that this could not last long; but that what was called anti-puseyism, and anti-tractarianism, would soon show its colors as anti-Church and anti-liturgy. Evidence of the truth of this has long been developing itself both in England and this country. The party see that the Prayer Book, and their views and projects, cannot go hand in hand. The opposition to the former is becoming less and less disguised, and more and more explicit in its demands. With us, three writers are just now somewhat conspicuous in this line—"A Western Layman," and "P.," in the Episcopal Recorder; and a Mr. Ira Warren, of Boston, calling himself "an Episcopalian," formerly editor, I believe, of two Church periodicals, great favorites with low Churchmen; a champion among the opponents of the excellent Dr. William Croswell, high in their confidence, if not enjoying something like authoritative appointment; and now editor of a periodical styled "The Christian Alliance and Family Visiter," in which, as well as in a recent pamphlet, he has lately made attacks upon the Church, intended to be severe.

These writers are leading exponents of principles and feelings which have long been at work among low Churchmen, and have been very extensively masked under the forms of anti-puseyism and anti-tractarianism. They go decidedly and largely against the Prayer Book; in such measure, indeed, that if respect were had to their fault-finding, and their desire of changes and novelties, that volume would be radically different from what it is now. It would cease to be our security against the uncatholic and puritanic pestilence which, in both Europe and this country, has carried disease and death into the very heart of Christian profession; in place of which, through socinianism and rationalism, downright infidelity has thus had easy entrance provided for it.

The errors—and there doubtless are such—of what it suits some people to call Puseyism and Tractarianism, can be easily detected by the sound and enlightened Catholic. With him the evangelical system is safe from danger in every direction. The system, however, of anti-puseyism and anti-tractarianism, as it now exists in its party character, good Christians may rest well assured, is an *infidelizing* system. It is either indifferent or hostile to many of the most precious and peculiar characteristics of the Gospel. For a while it had the modesty to think that there was some deference due to the wisdom and piety of other ages, and would quietly acquiesce in, if not approve of, the respect paid in our Liturgy, Articles, and Homilies, to the ancient fathers. This, however, was at length seen to be unfavorable to the progress and development which it sought; and *the Reformers not the Fathers*, became a sort of motto. That progress and development begin now to throw new light on the Reformers, particularly those in England, and they are discovered to have not gone far enough, to be too far behind the spirit of the present age. It therefore is now seeking to be cut loose from deference for either fathers or reformers, except as it can find in them what suits the *free thinking* of every man coining a faith and piety according to what is right in his own eyes, under no other responsibility than that imposed by the individual opinions, tastes, and feelings, which make up what is lauded as the right of private judgment. Let seriously minded Christians beware lest they be lured to spiritual detriment and destruction by what is so tempting to the natural man. A dispassionate attention, as opportunity admits, to the religious discussions of the day, will show them that the Gospel is exposed to danger from two opposite points, Romanism and Puritanism; each comprising deadly errors, and leading away from Christ. Faithful to Him and His Gospel, however, is the Catholic system, which has ever held the truths and urged the duties, that God originally committed to the Christian Church, and incorporated into the Holy Scriptures which He caused to be written for her learning, and her constant security from error.

Evangelium.

For the Churchman.

## THE MORAL SENSE.

A subject of such paramount importance as that which heads these few paragraphs should, upon its being made the matter for discourses and of their review, be considered an open one for the expression of opinions that may be entertained.

It has appeared to the writer that conscience is a simple elementary constituent of our being. The difficulty which attends the consideration of this is mainly to be attributed to authors giving it a complex operation, aside from its strictly elementary nature.

When it is made an inlet of knowledge, the question is immediately suggested, how? as the senses are respecting matter? This at once leads us to maintain that conscience communicates information.* If this be so, why, allow it to be asked, does one man's conscience lead him to attend the ministrations of the Church, and another to absent himself? Why is one self-justified in being in its communion? and the other, in a state of schism? If Conscience be a means of knowledge, no satisfactory answer can be given; for it has produced results that are irreconcilable upon the supposition.

It is not an inlet of feeling either of approbation or disapprobation respecting ourself or another; else the matter is placed in the same awkward relation as when we considered Conscience to be an inlet of knowledge; for the heathen in his blind devotion, it is supposed, has the same approbatory feeling as the enlightened Christian.

But Conscience stands intimately related both to knowledge and feeling: to the former, as being a rule of judgment; to the latter, a mode of punishment. Under this view are not the above difficulties solved? The schismatic remains with pleasure in his awful condition, and the heathen also in his.

How does this view agree with our ideas of moral good and evil? The pleasure we take in approbation is good; the evil we experience in disapprobation is pain. "Moral good and evil then is only the conformity or disagreement of our voluntary actions to some law, whereby good or evil is drawn on us by the will and power of the Law-Maker," who is God. "Good and evil, pleasure and pain, which, by the decree of the Law-Maker, attend the observance or breach of the law, is what we call rewards and punishments."

If mankind have a God who has given to them the measure of their knowledge, and the Christian a Saviour who has made known the everlasting Gospel, then, surely, the *office of Conscience* is, to judge whether actions are morally right or wrong by "the only touchstone of moral rectitude;" that is, by comparing them with *the divine law*; "whether as duties performed or sins committed, they are like to procure them happiness or misery from the hand of the Almighty." The single office of Conscience is that of judgship deciding according to divine law. It is an invisible judge which symbolizes, through every period of our existence, the solemnity of the great assize, when the judgment shall set and the books shall be opened before the Son of Man.

Philosophically considered, knowledge, sentiments, emotions and instantaneous feelings, should not be confounded with the single office of comparing or judging: there are also other accompanying results, the public good and popularity, derive from civil and social relations; these should not be so either. If it be denied we praise or blame directly in consequence of the latter, let one more step be taken in advance, and exclude the former. Then the subject is cleared of all its extraneous questions, and Conscience is left judging according to the law of God.

Allow me to trespass a little more upon your columns, Mr. Editor; and, Reader, upon your patience.

In times like the present does it not become the Christian to ascertain the law of his God? Men are educated in erroneous forms: they have a parental-religion; they are led up in the prayer and class meeting and obtain a social-inherited religion; with more durability they are indoctrinated in some theological system, and acquire a denominational-inherited religion. Have they inquired in the law of their God, into the divine law? have they ascertained its precepts? How shall we account for the facts we behold? On every hand Conscience (as it is pleaded) places men in opposition to each other, who assert and maintain doctrines and form combinations in bold contrast. The fact can only be explained by supposing the rule of action committed to the Church, to be lost or unheeded by the schismatic; and men are directing themselves by the law of opinion or reputation, the measure of virtue or vice by all who have cast aside the authority of God in the Church over the Conscience. It is in the estimation of some a virtue to oppose the Church, a vice to belong to it: in others, to subvert the Gospel is a virtue, to uphold it a vice.

It is thought that much of false doctrine and evil living results from the views we maintain in regard to the authority of the Church over the world and her own children. It is time to wake up to the length and breadth of questions that, in some quarters, have been operating for ages with wholesome results, not unmingled, indeed, with evils, and ascertain whether we have *any* idea of submission except to our own pre-conceived opinions, or those of others; and, consequently, any just rule, the authority of God through his Word in the Church, for the direction of the Conscience. Facts might be enumerated which have transpired within the last five years, and they appear to be on the increase, which cause the true Churchman to blush with shame, and fear lest the overweening confidence of the possession of Episcopacy without the circumstances necessary for its legitimate action, caused by our fearful sins, has caused the infliction of some terrible judgment.

S. C.

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* This view is founded upon a system of philosophy but little known in American literature.

* * *

The Christian forgets not that he is often persecuted, and led captive, by his own desires, and bound in the chains of his sins; that the world to him is a prison; that sentence of death is passed upon him, and he knoweth not how soon that sentence may be executed. How properly, therefore, and how fervently may he at all times pray, "O let the sighing of the prisoner come before Thee: according to the greatness of Thy power preserve Thou those that are appointed to die!"—*Bp. Horne.*

God guards His Church from every danger. Affliction and trouble can injure it no more than the heat and rain can injure him who is under the covering of a thick tent. That which affords this protection to the Church will be the presence of Jehovah.—*Hengstenberg.*

## BIDDING OF PRAYER.

An ancient custom prevailed in the Church, of stating to the people, by the minister, the subjects for which they should address themselves to God for His mercy. There will be seen at once the difference between "the Bidding of Prayer," or as is more usually expressed, "Bidding Prayer" and actual praying. The Prayer Book affords many instances of this "Bidding or asking of Prayer." In the office for the Holy Communion, the call of the minister, "Let us pray for the whole state of Christ's Church Militant," is a bidding of prayer—implying that this is the subject of supplication, but the prayer itself is another thing. The first is a kind direction of God's minister, the latter is the act of the worshipper himself. The same remark applies to that place in the office for the ordering of Priests, where the Bishop desires "the congregation secretly in their prayers to make their humble supplications to God," and "silence is kept for a space." This is "Bidding of Prayer," and so are all these calls of the minister which precede prayers for the sick, for persons in affliction, &c. The language usually is, "The Prayers of the Congregation are desired for a sick person"—one gone to sea, &c.

The following is the form to which we listened when at the Chapel of St. Mary's Hall, and to which we referred in our *notes by the way*. We asked for a copy, which was kindly furnished us. It is drawn from the old forms used in the Church of England, and is as follows:

Ye shall pray for Christ's Holy Catholic Church; and as I am more especially bound, I bid your prayers for the pure and apostolic branch of it which God has planted in the United States of America.

Ye shall pray for the President of the United States, and for the Governor of this State, and for all that are in civil authority over us, that all and every one of them, in their several callings, may serve truly to the glory of God, and the edifying and well governing of his people, remembering the account they have to give.

Ye shall also pray for the Ministers of God's Holy Word and sacraments; whether they be Bishops, and herein more especially for the Bishop of this Diocese; or Priests and Deacons, and herein more especially for the Clergy here residing, that they may all shine like lights in the world, and adorn the doctrine of God our Saviour in all things.

Ye shall pray for all the people of these United States, that they may live in the true faith and fear of God, and in brotherly charity one towards another.

And for a due supply of persons qualified to serve God, and set forth His glory, ye shall pray for all schools and seminaries of godly and good learning, and for all those whose hands are opened for their maintenance, and more especially for St. Mary's Hall and Burlington College, and all benefactors of the same; that in these and all other places more immediately dedicated to God's honor and service, whatsoever tends to the advancement of true religion and useful learning, may forever flourish and abound.

Finally, let us praise God for all those which are departed out of this life in the true faith of Christ; and pray unto God that we may have grace to direct our lives after their good example; that this life ended, we may be made partakers with them of the glorious resurrection in the life everlasting, through Jesus Christ our Lord.

Let us pray.—*Gospel Messenger.*

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THE subscriber has just made large additions to his stock by the above arrival, purchased for him under the most favorable circumstances at auction. He invites all his literary friends, and more especially the Rev. clergy, to call and examine them. In price they will be found lower than the same books have brought at late public library sales in this city, and in general, fifty per cent less than they are sold by other booksellers. There is scarcely any department of Divinity or Theology, Scholastic or modern Philosophy, natural or exact Science, Classics, Belles Letters, History, Biography, general Literature, Law, Medicine, Illustrated Natural History, Numismatics, Botany, Mechanic Arts, and even Alchymy and Necromancy, in which he has not made large, most curious and recherche acquisitions. He openly invites all literary people, quid nuncs, Rabbies, Optmists, Men of Science, Linguists, Legists, Diplomatists, Astrologers and Antiquarians, to pay him a visit; assuring them that in his store is spread a rich literary and intellectual feast. There are still amongst black letter scholars many, who, though they will not publicly acknowledge the fact, are strong believers in Necromancy. He will delight all such by showing them the Astrological Manual of Roger Bacon, which he carried in his breeches pocket for forty years. Vide his life by the learned Montfaucon, quoted by Alban Butler, in his life of St. Thomas Aquinas.

Beni Israel, on whom he pronounces a baracha, will learn with pleasure, that he has considerably increased his stock of Rabbinical literature. Amongst other curiosities he can show them the first Hebrew Dictionary ever executed on printer's type. He is preparing a catalogue *raisonne* and descriptive, that will be ready about the middle of August, and which will be delivered to all who will be so good as to leave their address at his store.

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[List of Publications continued.]

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